Mercurius Teutonicus;

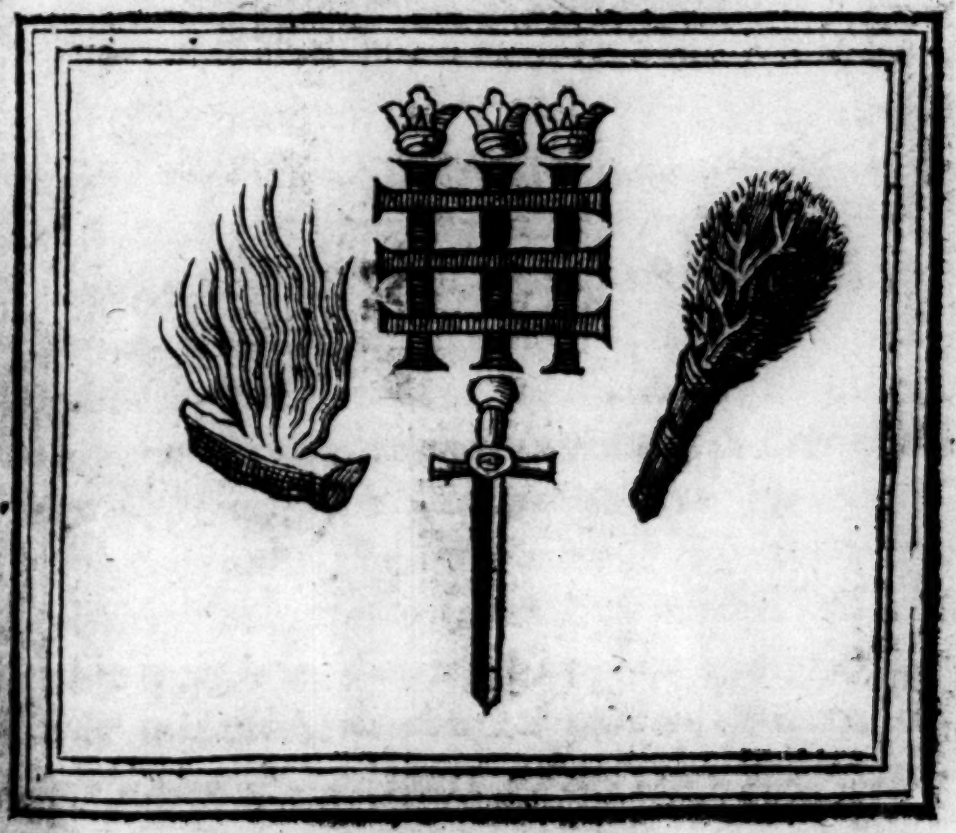
OR

A CHRISTIAN INFORMATION
concerning the last Times.

BEING

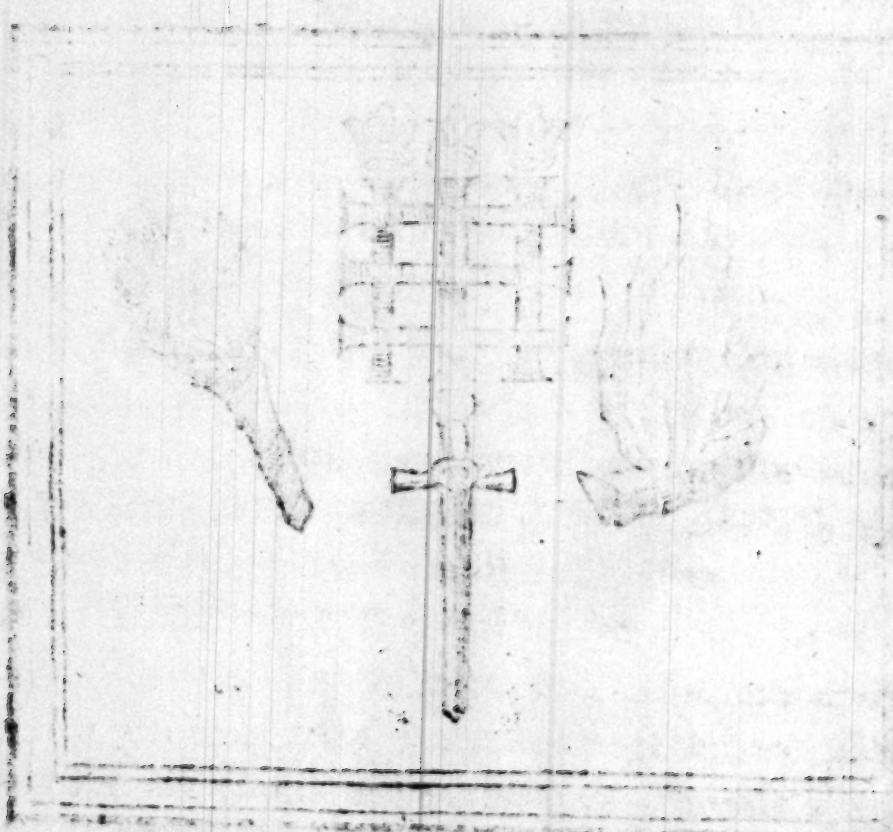
Divers Propheticall Paſſages of the Fall of *Babel*, and the New Building in *Zion*.

Gathered out of the Myſticall Writings of that famous Germane Author, JACOB BEHMEN, *alias*, *Teutonicus Phyloſophus.*



Deſpiſe not Prophecyings.
Prove all things; hold faſt that which is good, 1 Theſ. 5. 20, 21.

LONDON;
Printed by *M. Simmons*, for *H. Blunden*, at the Caſtle in *Corn-hill*. 1649.



To the Lover of Peace and Truth.

COURTEOUS READER;

Thou haſt here divers Predictions, or Prophetitall Paſſages, taken out of the Letters and Writings of J. B. *of high and worthy Conſideration in theſe diſtractive and deſtructive times; wherein Satan is let looſe, and rageth both in his children of hypocriſie and iniquity: by theſe thou maiſt truly finde out the Fundamentall riſe, the effectuall Progreſſe, and event of theſe Modern* Cain-*like Contentions, and unnaturall warres: and rightly informe thy ſelfe of thoſe eminent and imminent Calamities and Tribulations which are in the Chriſtian world. I cannot but ſuppoſe that the newes of an happy period to them would be acceptable, and joyfull: but what further effect they are ſtill like to have (without a Cordiall, and ſpeedy amendment, and turning from our* Cain-*like hypocriſie and fury) I leave for them to finde, and feele by wofull experience, that will not believe it.*

what this Author was (called by the Learned, Teutonicus Phylosophus) *and what ground he had to write as well Prophetically, as Philosophically, and Theosophically, his Writings do testifie; & Time it selfe, the infallible Teller of Truth will demonstrate. The Antichrist, the whore of* Babylon, *the Beast, the False Prophet, in their Mystery of iniquitie, and perverse practises are abundantly described in his Writings; which the Sectarian* Babel, *that sets up the Abomination of Desolation to her own ruine, will not regard; and he hath not onely discovered in a great measure the tricks and feats of* Babel (*for he is none of Gods workmen that will pull downe, unlesse he knows how to set up the Building in a better forme, and frame*) *but also hath shewne the way to come out of her; and the true practice of Christianitie: and faithfully set downe the assured way to divine wisdome, and knowledge; whereby a man shall come to know himselfe; which is the most precious, and necessary thing of all; and so free his minde from those mentall Idolls of hypocrisie and opinion, which doe perplex, amaze, and amuse the world in a giddy Labyrinth, and Abysse of darkenesse; He doth not in his Writings make an heap of Complaints against this Sect, and that Opinion; accusing one party, or excusing another; to foment discord, and disaffection, as many girding tart Pamphlets, and Preachers have done, and doe; by attacking, taunting, and reviling others, onely as firebrands of schisme, heresie, and division, not considering that their own* Cain-*like fuming, and raging, blinde and unchristian im-*

precating have fomented, enkindled, and encreased the wrath of God, both upon their selves and others; but Christianly adviseth all to abandon all such filthy Contention; and to seeke the good one of another in love, forbearance, and selfe-deniall; without which it will be yet worse and worse in the world.

I need not write of the Authentick Realitie of what this Author hath foretold; for it doth, and will more and more shew it selfe. Albeit, many are, and will be sottishly, and pharisaically blinde; choosing rather to goe quicke into the bottomlesse pit, then to forsake the Whore.

Let the Reader seriously, and diligently Consider what he saith; and follow the practice of that, which is the onely way to amend, and reforme all privately, and publiquely; viz. Selfe-deniall, in unfeigned love to all, not as Babel, the Whore of perdition, and hypocrisie teacheth; that Sophistically distinguisheth, and thereby destroyeth the true love, and simplicity of the Gospel, and practice of Christianity, and is become the well-falled Sodom, fitted to destroy it selfe; which no Secular Arme, or wise Reason, meerly humane and politick can hinder.

Let not some unusuall termes or phrases, cause thee to distaste, taunt, or quip at them; but what thou dost not understand, leave uncensured, for every man is best interpreter of his own words, and meaning; albeit, when they are sent into this selvish opinion'd world, they often meet with such Criticks, as put a false and strange glosse upon them; perverting them; turning that which belongs properly to themselves,

upon others; doe not count them whimsicall, *phantasticall, enthusiasticall fopperies; but seriously consider, and marke whether his Predictions prove true or false, and so judge; and what thou hast here by peecemeals, thou maist more at large and fully finde in his Writings: some whereof are printed already in English*, viz. *The* 40 Questions of the soule, *wherein is a Catalogue of his Bookes*: the way to Christ, *and the* Three Principles. *Also the* Threefold Life (*which is now preparing for the Presse;*) *and his* Mysterium Magnum (*a Commentary upon the first Book of* Moses *called* Genesis) *are desired, expected, and intended next to be published.*

Mercurius

Mercurius Teutonicus,

OR

A Christian Information concerning the last Times.

In his Letter to Mr. Paul Keym, *concerning the last times he writeth thus of* Babel, *and* Zion, *as followeth.*

21. WHat concerneth *Babel*, how it hath growne, and how it shall againe be destroyed; is sufficiently manifest: the Destroyer is already on foot; he hath begun a good while since; however men will not see it.

22. Men cry [a] *Mordio*; and yet there is no strange Enemy, but it is the *Turba* onely, which hath grown up in the midst of *Babel* in her wickednesses, and unrighteousnesses; that hath found the limit: and destroyeth onely that which for a long Time hath been [b] naught; which men at all times ought to have cast away: whereas men should have honoured, and loved God, and their Neighbour as themselves; there they have set up in Gods stead the Abominable Covetousnesse, Deceit, and wicked craft, under an hypocriticall shew, and loved falshood in the place of God; and have made of the Mystery an abominable reproachfull [c] *Babel*: where men with sweet speeches, and blind folded eyes have led us captive, even in very Deceit, to the glory of the great Whore: so that she hath fatted her Adulterous Brat; and domineered over our body, and soule, goods, and Estate.

23. This Bastard is now at odds with himselfe about the great Prey, and [d] spoyl; and doth it selfe discover its own wickednesse, and great shame, so that we may plainly see what kinde of good ever was in her, for the great wickednesse which she hath committed doth plague her; and no strange [e] Thing: whereby men may now see, how her whoredome hath been manifold: and how the Devill had beset us with manifold Nets: and how one whoredome runs in the opposition to another: and are malicious; bite, and slay one another.

[a] *Murther; Confusion to their enemies.*

[b] *Selfish; useless.*

[c] *Blasphemous reviling. Wherein men in a blinde Cain-like envy, have cry'd downe one another for hereticks, and Gods sworne enemies; because they adore not their mentall and verball Idoll.*

[d] *Plunder.*

[e] *No forreign, or outward enemy, but her own wickednesse and hypocrisie, which hath enkindled the wrath of God in her, and given her over to a perverted, mad, unchristian fury, and bloud-thirsty minde; whereby shee destroys not her opposites onely, but her own selfe, and even that which shee thinks to better and maintaine.*

24. For

24. For the Great Paine is come upon her; and ſhee ſhall now bring forth the Great Iniquitie, wherewith ſhee is fully pregnant: and therefore ſhee cryeth out, becauſe of her wofull ſmart; and ſhee ſpeaketh of the childe, which ſhe ſhall bring forth: *viz.* of Murther, Covetouſneſſe, and Tyranny: ſhee uncovereth her faire feature as ſhe is in the Heart: Now he that will not know her; for him there is no remedy.

25. The *Revelation* ſaith; *Goe out from her my people, that you may not be partakers of her plagues*; for ſhee hath filled her cup full with the Abominations of her whoredome, in the Anger of God; them ſhee ſhall drinke out; and thereby be forced to burſt her ſelfe.

26. And this is that which I ſay of *Babel*, that ſhee is a whore, and ſhall ſuddenly breake in pieces: and no ſtranger ſhall doe it: the ſpirit of her own mouth doth ſtrangle her: her own Turba deſtroyeth her: ſhee cryeth for vengeance and murther upon hereſie; and yet ſhee doth it not for God, but for her Adulterous Bratt; otherwiſe (if ſhee did it for God) ſhee would enter into his Command, and Will of Love: where Chriſt ſaith; *Love one another*; *for thereby men ſhall know that you are my Diſciples.*

27. The Kingdome of God ſtands not in any warre, or revilings; or in an outward ſhew, in delicious dayes: herein the children of God are not to be found: but in love, in patience, and hope, in faith under the Croſſe of Chriſt; there groweth the Church of God to the holy Ternary; *i. e.* a new angelicall man hidden in the old: and this is my certain knowledge briefly comprized concerning this Article: in my writings you may ſee farther of it.

28. Secondly, concerning *Zion*, I ſay according to my knowledge, as the Spirit ſheweth it to me, that there ſhall ſurely come an Ending of the Deceit: and *Zion* ſhall be found; yet onely of the children of faith: not in generall, as if no wicked man ſhould remaine.

29. For the Oppreſſour ſhall be a Cauſe that *Zion* is borne; when men ſhall ſee how *Babel* is an whore: then ſhall many children be found in *Zion*, and ſeek the Lord: but the Oppreſſour ſhall dog them at the heels, and cry them downe for Hereticks: alſo perſecute and put to death; and exerciſe their faith! and where one is killed: there ſhall ten, yea an hundred riſe up in his Room.

30. But the generall *Zion* appeareth firſt in greateſt miſery; when *Babel* breaketh, it ſhall ſtand deſolate and miſerable: and then the children of *Zion* ſhall ſay; How hath the Lord forſaken us! come (we beſeech you) let us ſeeke his face; ah! let us depart from ſtrife [war and contention] have we not, alas! made our Countrey deſolate! is not all proviſion ſpent! are we not brethren! wherefore do we fight? we will enter into one Love; and ſeek the Lord: and no more fight, and deſtroy our ſelves: we will be content! are we not here altoge-

ther

ther Strangers and Pilgrims, and seek our native Countrey?

31. In this Time verily a *Zion* shall be found: and the Heaven shall give its dew, and the earth its fatnesse; but not in that manner as if wickednesse should be wholly done away: for it shall continue unto the end; of which Christ saith; *Thinkest thou that when the Son of Man shall come, that there will be faith upon the earth?* And although the children of *Zion* shall have a fiery deliverance, that they shall remaine maugre the will of the Devill; insomuch, that God will worke great things, as at the times of the Apostles, yet it endureth not unto the end; *For as it was in the dayes of Noah, when he entred into the Arke, so shall the coming of the Son of Man be*, as it is written.

32. But that the Holy Ghost shall be in the hearts of the faithfull in *Zion*; I acknowledge, and know it: for *Zion* shall not be from without; but in the new man: it is already borne; he that would seek it; let him seek himselfe; and depart from the old *Adam*, into a new life, and he shall finde whether Jesus be borne in him.

33. If he finds it not; let him enter into himselfe, and so he shall finde *Babel*, and her workings in him: those he must destroy, and enter into Gods Covenant, and then *Zion* will be manifest in him; and he shall be borne with Christ in *Bethleem Jehuda* [f], in the dark Stable; not in [g] *Jerusalem*; as Reason faine would have, that Christ should be borne in the old Asse: the old Asse must be a servant, and serve the New Man in *Zion*, &c.

[f] *under the Crosse; in disrespect and disesteeme of the world.*

[g] *Not in the outward pleasures of the flesh.*

This wonderfull Propheſie following, was written in a Poſtſcript to a Letter, dated the 20th *of* February, 1623.

23. THe Tribulation, and Destruction of *Babel* approacheth with exceeding vehement haste; The Storme ariseth upon all Coasts: There shall be an exceeding Tempest: vaine hope deceiveth; for the Destruction of the Tree draweth neere, which is knowne in the Wonders.

24. The [a] homebred Fire hurteth its own native Countrey: Righteousnesse, and Truth are beaten downe; Great Sorrow, and perplexing Sadnesse doe [b] force themselves up.

25. Men shall mourne for an empty ruinous old Cottage, which is of no importance to Salvation: and they shall be enraged for that Nest wherein Satan hath hatcht his [c] young.

26. The Tower of *Babel* is found to be without foundation; men suppose to hold it up with props; but a winde from the Lord overthrows it.

[a] *Domestick inteſtine.*

[b] *Screw up themselves.*

[c] *Pride, covetousnesse, envy, wrath; and all falshood, under an holy shew of Religion.*

27. The hearts and thoughts of men ſhall be diſcovered; for there cometh a Tryall from the Lord, whereby the [d] mouth-Chriſtian ſhall be laid open in his falſe heart, and ſoule; as a reed that is ſhaken by the winde; ſeeing his heart is wavering now here now there; becauſe his falſe ground is revealed.

28. Many ſhall betray themſelves; and through hypocriſie, ruine both body and goods. Hypocrites, and mouth-Chriſtians ſhall quaile for feare, when their falſe foundation ſhall be diſcovered.

29. The Orientall [e] Beaſt getteth an humane heart and face; and ere this cometh to paſſe, it helpeth to teare downe the Tower of *Babel* with its claws.

30. In the darkneſſe of the North ariſeth a Sunne, which taketh its light from the ſenſualliſh properties of the Nature of all Beeings, from the Formed expreſſed, re-expreſſing Word; and this is a Wonder; at which all Nations rejoyce.

31. An [f] Eagle hath hatcht young Lions in his neſt, and brought them prey, till they have growne great, hoping that they would againe bring their prey to him; but they have forgotten that, and take the Eagles neſt, and pluck off his feathers; and in unfaithfulneſſe bite off his claws, ſo that he can fetch no more prey, though he ſhould ſtarve for hunger.

32. But they fall out about the Eagles neſt, and teare one another in anger; untill their anger become a fire; which burnes up the neſt: and This from the Lord of all Beeings.

33. If the rich and potent did know upon what his foundation ſtood; he would enter into himſelfe, and look to his End.

34. The Sunne giveth to many a thing life, and alſo to many a thing death.

35. Thus they that lie ſtill in ſelfe-will; as a childe in the Mothers wombe; and lets its internall ground (whence man hath its riſe) to lead and guide it; the ſame is the nobleſt and richeſt upon the earth.

36. The Poſtilion, ariſing out of the ground of Nature, cometh, and carrieth a ſword over the earth; and hath ſix windes for his aſſiſtants, which for a long time have ruled upon the earth; theſe deſtroy the Poſtilions ſword by the manifeſtation of the ſeventh Winde, which they at all times have held hidden in them, but by reaſon of the Poſtilions power, they muſt now call and manifeſt to him.

37. Which ſeventh Winde, a new fire revealeth, whence a great light ſhineth forth; and at this time ſhall the fountaine of Grace flow forth, and the diſtreſſed ſhall be refreſhed.

[d] *Ttular, verball hypocrite, the* Cain *like Chriſtian, who perſwades himſelfe from a blindfaith, that none is accepted with God but himſelfe, and ſuch as he is; the demure, and devout Phariſee: but his falſe bottome will come to light, maugre his many words, and ſwords.*

[e] *The Turk ſhall turne a true Chriſtian.*

[f] *The Emperour of* Germany.

The ſecond Epiſt. to Carel van Endern, *verſ.* 12. *&c.*

12. HOwever, at preſent all is in *Babel*, and there ſhall a great Rent be made; yet let no man deſpaire; For as God helped the Children of *Iſrael* with Conſolation in the Babylonicall Captivity, and

and ſent them Prophets: even ſo ſhall now alſo Lillies grow in the midſt of thornes; and this is wonderfull.

13. Alſo no man need thinke, that even now the whole deſtruction of the Citie *Babel* ſhall come to paſſe; there ſhall verily be an exceeding great Rent; ſuch a one as men now doe not beleeve; for the Antichriſt is not wholly revealed; though verily in part.

14. Men ſhall ſuppoſe that they have wholly rooted him out; and after ſome ſorrow, great joy ſhall follow; and they ſhall make Lawes, and Covenants, together with ſevere ſharpe Articles of Religion; yet for the moſt part, for the advancement of their honour, and might; and men ſhall ſuppoſe that the holy Spirit of heaven ſpeaketh; and now there is a golden world, yet it ſticketh full of Gods anger, and is ſtill in *Babel*; and the true Eſſence of the right life in Chriſt, is not yet therein.

15. Alſo the rider on the pale Horſe ſhall come after, and cut off many with his Sickle; yet in the meane time, the Lilly ſpringeth in the Wonders, againſt which the laſt Antichriſt ſhall raiſe perſecution; even then cometh his end; for the Appearance of the Lord terrifieth him.

16. And then *Babel* burneth up in the zeale,& anger of God;and the ſame is wonderfull! of which I have no might to write more plainly; yet at at that time my writings ſhall be very ſerviceable; for there cometh a time from the Lord, which is not from the ſtarry heaven.

17. Bleſſed is he that ſeeks the Lord with full earneſtneſſe; for he ſhall not be found in the hiſtory, but in true affiance, and in the right internall reſignation into the life, and into the doctrine of Chriſt; therein the Holy Ghoſt ſhall appeare with wonders,and powers,which *Babel* at preſent in her * inventions doth not beleeve; yet however,it certainly cometh,and is already on foote,yet hidden from the world.

* *Cunning devises; forged hypocriſies.*

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31. I Have now found a precious jewell, which might doe you ſervice, not onely for the ſoule, but alſo for the body,and be profitable to your Patients. *Out of an Epiſt. verſ.*

32. If men would labour in Chriſts Vineyard, then might God verily, even now at preſent; give us ſuch a Sun-ſhine, that ſhould warme the Apothecaries ſhop,of which many honeſt people have been a long time deſirous; which Sun-ſhine would drive away the ſmoake in *Babel*, and be a refreſhment to the children of Chriſt in their oppreſſion and miſery.

33. But in truth, men will be ſo ungodly, therefore it ſhall firſt horribly raine, and haile; inſomuch, that the earth ſhall quake, and drowne many thouſand ſoules in the water.

34. I would here very gladly mention ſomewhat unto you, but at this time it may not be; be pleaſed to conſider the Storme towards the Eaſt, that towards the North is not far from it; in the South there is a great ſmoake, ſo that it [g] biteth the eyes of thoſe towards the Weſt.

[g] *Pricketh, or maketh them ſmart.*

35. No man need ſay, when the Storme paſſeth by, that this man, or that man is righteous before God, it ſhall goe well with him, becauſe of his Religion; the anger of God is inkindled in all, and they are all alike before him in reſpect of their Religion and knowledge, while the one liveth like the other.

36. The moſt High ſweepeth out one beſom with another, yet there ſpringeth a Lilly to all Nations; happy are they that apprehend the ſame.

37. The thirſty ſoule ſhall in no wiſe ſay, The Lord hath forgotten me! as little as a Mother can forget her childe, and albeit ſhee ſhould forget, yet the Lord hath not forgotten his poore exceeding diſtreſſed Chriſtendome; he hath noted her in his wounds pierced through with nailes; his light ſhall ſhine from the Eaſt unto the Weſt for a Teſtimony unto all Nations.

38. From the South ſtandeth a Lilly towards the North, whoſoever obtaineth the ſame for a propriety, he ſhall ſing the Song of Gods mercy; and in the ſame time the word of the Lord ſpringeth as graſſe upon the earth; and the Nations ſing this Song of *Babel* in one harmony, for the beginning hath found the end.

39. Thinke upon my dark ſayings; for I might not doe it better at this time, ſeeing that men have onely ſought after pride, and coveteouſneſſe, and deſpiſed the mirrour of Anger; and have not at all repented; therefore they worke iniquity with iniquity, untill iniquity devours it ſelfe, and the wrath of God well ſatiates it ſelfe.

40. Humane Reaſon ſhall be here able to hinder little with its conſultations, but blow up the fire, and give further occaſion.

41. God was good before diſtreſſe; but ſeeing men forſake God, thereupon followeth diſtreſſe and ſcorn.

42. Let every one conſider, and have a care of himſelfe; yet he that ſhall not ſeek and defend himſelfe, ſhall be ſought and defended.

Out of an Epiſ. verſ. 38.

38. CConcerning their deſire about the affaires at (*Prague,*) where I was preſent at the coming in of the new [a] King (the ſame into *Sagan*, you have underſtood, that it is already done!) he came in at the Fort upon *Reiſhin* of *Sblan*, and was received of all the three Orders with great Solemnity; as the Cuſtome hath been formerly among all Kings.

[a] *Palſgrave* Frederick.

39. I

39. I exhort you to heed well what the Prophet *Ezekiel* hath written in the 38. and 39. Chap Whether the time of the gathering together upon the ſeven Mountaines in [b] *Babel*, be not at hand, eſpecially in reſpect of the Seven [c] *Berger*, who ſhould get help from the Turk, and very eaſily come to the *Ryne-ſtrome*.

[b] *Confuſed Chriſtendome.*
[c] *Bethlem Gabor.*

40. Where then the great overthrow of the children of *Babel* may come to paſſe; where two great Rods of God ſhall appeare; the one by warre, the other by mortalitie; in which *Babel* ſhall be ruined, ſheweth the Spirit of the Lord in all thoſe who have prophecied before us.

41. Although I account the Election of a right *Germane* Emperour muſt be yet a little while deferred, and in the meane time, great [d] warre and contention; alſo deſolation of many Cities, ſtrong Holds, and potent Countries ſhall follow, ſo far as even now is the right time, of which the Spirit prophecieth; which we doe not ſo punctually underſtand.

[d] *This is come to paſſe in* Germany.

42. For a thouſand yeares before God, is as one day; the Spirit ſeeth all things nigh at hand; then ſuppoſeth the [e] Sidereall man, that it ſhall be inſtantly, yet it ſtands in Gods Counſell.

[e] *The Aſtrall ſpirit, or apprehenſion of Reaſon.*

43. However, we know for certain, the ruine of the Citie *Babel* to be very nigh, and it appeareth to us as if the time were even inſtantly at hand, whereas yet we cannot fully apprehend the Counſell of God; but as a Pilgrim, that is a day in a Countrey cannot learne all, even ſo it is with us; For God keepeth the time and houre to himſelfe, and yet ſheweth by his Spirit the wonders that are to come.

Out of an Epiſt. verſ. 29.

29. BUt ſeeing God hath promiſed by the Prophets (eſpecially in *Joel*) *that he will powre forth his Spirit in the laſt dayes upon all fleſh*; therefore the time is to be conſidered.

30. I ſay as I have knowne it, that whoſoever at preſent will dye to himſelfe, him ſhall the Spirit of the Lord, according to *Joels* prophecy apprehend, and manifeſt his wonders by him; therefore if any be in Earneſt, he ſhall finde it by experience.

31. Yet let every one be faithfully warned, that if the light of God doe ariſe in him, that he continue ſtedfaſt in great humility, in reſignation, namely, in the death of Chriſt, &c. ——.

36. I give you out of good affection to know, that this preſent time is ſeriouſly to be taken into conſideration; for the Seventh Angel in the *Revelation* hath prepared his Trumpet; the Powers of Heaven be in Peculiar Motion: Moreover, both gates ſtand open, and light, and darkneſſe are in great deſire; as every thing is taken, ſo ſhall it goe in.

37. At

37. At what the one shall exceedingly rejoyce, the other shall mock at it; whereupon followeth the sore and severe judgement upon *Babel.*

Out of an Epist. vers. 7.

7. HAppy are those who are comprehended under the sound of the Trumpet, which hath already sounded; for there cometh such an earnestnesse after, that *Babel* and [her] convention, together with all pride, ambition, falshood, and unrighteousnesse, shall drinke an earnest Draught; and even that which shee hath filled, &c.——.

Out of an Epist. to Carel van Endern, *vers.* 3.

3. IT is knowne [to me] that the time is nigh, and at hand, that the contentions about Religion shall enter into the Temperature; but with great ruination of the false Kingdome in *Babel,* that hath set up it selfe in Christs stead, together with other great alterations; concerning which, although men perhaps will hardly beleeve me, yet in a short time shall appeare, &c.——

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* 40 *Quest.* the 39. *Quest.*

* EVery Age hath had its Seekers, who have sought the Mystery; but it hath been a long time very darke in *Babel.*

5. Now for these two hundred yeares, it hath begun againe to be manifest, in that the fall of Antichrist hath been foreseene; and men have begun to Storme *Babel* on one side; but her strong Tower standeth still fast; indeed the Whore hath been somewhat discovered, yet her Beast hath but growne the more lusty.

6. Therefore there is yet a wonderfull time neare at hand, wherein all things shall be altered; Many great Mountaines and hills shall be made a plaine; and a Fountaine shall flow out of *Zion,* wherein the afflicted and distressed shall drinke, and be refreshed.

7. And they shall be guided to the fresh Pasture by one onely Crooke; and the Shepheard shall rejoyce with the Sheepe, that God is so gracious.

8. At that time Silver and Gold shall be as common, as in *Solomons* time; and his wisdome shall governe the whole Earth; this is a Wonder.

Out of an Epist. vers. 23.

23. IF the world were not so blinde, it might know the wonderfull Beeing of God in all creatures; but now that it doth so rage, and rave; it doth it wholly against it selfe, and against the holy Spirit of

of God; at whose light they shall once be astonished; they shall not hinder the Sonne, which the travelling Mother bringeth forth in her old age; for this the Heaven declareth.

24. God shall [f]enlighten him against all the raging, and raving of the Devill; and his [g] light shall reach from the East unto the West: I write not of my selfe; for I onely foreshew that this is at hand, and shall come.

[f] Or, *make him glorious.*
[g] *Splendour & glory.*

The sixt Text of his Booke, entituled;
The Abridgement of the heavenly & earthly Mystery.

49. WHen we consider, and ponder thus with our selfe, we finde the strife of all Essences; that the one is a continuall loathing of the other, and is an Enemy to the other.

50. For every will desireth a purity, without *Turba* in the other Essence, and yet it hath the *Turba* in it selfe, and is also the loathing of the other.

51. And then the greatest gets power over the smallest, and keepeth it in subjection, and except it get rid of it, the strong ruleth over the weake.

52. Thus the weake doth also run, and seeketh the limit of the Oppressour; and it will be freed from constraint: and thus the limit is sought by all creatures, which is hid in the Mystery.

53. And even hence ariseth all the power of this world, so that the one continually ruleth over the other; and this was not commanded, nor appointed by the highest Good in the beginning, but it grew from the Turba.

54. Whereupon Nature afterward acknowledged it for her own Essence, which was borne out of her, and shee hath given Lawes to it, so to propagate it selfe further in the received Government.

55. Where then this birth is ascended to the Kingly degree, and hath so further sought the Abysse (that is the one) till it is become a Monarchy: that is, Empire; and there it is climing still, and would be onely one alone, and not many, and though it selfe be in many, yet the first Source, whence all is generated, will rule over all, and will be one onely Lord over all Governments.

56. And being the same Seeking was one onely Government in the beginning, and yet in processe of time hath severed it selfe into many, according to the Essences; therefore the Multiplicity seekes againe the unity; and it is certainly borne in the sixt number of the Crown; that is, in the sixt thousandt yeare; in the figure; not at the end.

57. But

57. But in the houre of the day, in which the Creation of the Wonders were finiſhed; that is, when the Wonders of the Turba are at the End; A Lord is borne, who ſhall Governe the whole World, yet by many Offices.

58. And there the Magiſtracy that is growne up of it ſelfe, and the Oppreſſour ſhall be ſought after, for the ſmalleſt which hath lien under, is alſo run to the limit; and even then all things ſever themſelves, for they be at the limit; and there can be no ſtay, or calling backe.

59. Alſo the Turba (being the wrath) is ſought by every creature; for the ſame is alſo, with the loathing of the Creature, run to the limit; and is now manifeſt, namely, at the limit, in the midſt of the number of the Crowne, in the ſixt thouſandt yeare; a little above, and not under: in the day, and houre, when the Creation was finiſhed in the Myſtery; and in the Myſtery was ſet (as a looking-glaſſe of Eternitie) in the Wonders.

60. That is on the ſixt day paſt noon; even there the Myſtery with the Wonders ſtand open; and it is ſeene, and knowne; where then the Purity ſhall drive out the Turba; a Time; till the beginning paſſe into the end: and then the Myſtery is a Wonder in Figures, &c. ——

In his conſideration upon the Booke of Iſaias Steefel, *he Prophecieth concerning* Babel *and* Zion (*Pag.* 47.) *thus.*

104. THat the Author mentioneth, that this carnall *Babel* ſhall fall, and a Fountaine ariſe in *Zion* out of the true *Jeruſalem*, is truly ſo; and the time is already come about, that that break in pieces that is growne up of [and to] it ſelfe without divine Order; for it hath attained its age, and limit; the beginning hath found the end: the middle ſhall be manifeſt; againſt which no fighting, or defending availeth; but ſeeing the childe of ſin and perdition doth ſo rage againſt it, it muſt therefore ruine its own ſelfe in its rage.

105. But if it would enter into the beginning, it ſhould then remaine; and its Wonder would onely appeare; but being it is growne up in pride, covetouſneſſe, envy, and in all manner of iniquitie, and cunning miſchiefe; for what uſe ſhall this evill Beaſt be? it is not fit for the Sacrifice of God: alſo it will not be converted, that it might get an humane heart.

106. Therefore the Lord doth proclaime, that his children muſt goe out from it; for the Lord will terribly ſhake the earth, and overthrow *Babel*; and a Fountaine ſhall flow out of *Zion*, to refreſh the thirſty

thirſty ſoule; for the miſerable ſhall be refreſhed, and eat in his own Paſture.

107. The Oppreſſour ſhall be deſtroyed; yet thou ſhalt rejoyce a little while; for thou art naught from thy youth; and onely ſeekeſt the Limit in the Wonder; as thy beginning was, ſo ſhall alſo thy end be; he that is blinde will not ſee this, but ſleepe till the day dawne.

108. Chriſt ſaid; *Doeſt thou thinke that when the Son of Man ſhall come, that he ſhall finde faith upon the Earth?* Therefore the time of the end is an evill dreggy Setling: and it will not be meer *Zion*, ſave onely in the ſanctified children of Chriſt; for the beginning, and the end be juſt like one another.

109. The wonders were in the beginning manifeſt with the high Tongue: and the Signature was [h] perfectly knowne; This cometh againe at the end: but we underſtand alſo thereby a good, and an evill time, when the gates of all the Three Principles ſhall ſtand open; as wee likewiſe ſee this in the beginning by *Cain*, and *Abel*; therefore let every one have a care what he ſpeake, teach, and write; for all things ſhall be proved by the Higheſt Tongue.

[h] Or, *highly.*

110. But when we ſpeake of the Temple of Chriſt, and of the fountaine flowing out of *Zion*; we doe not meane a place in one Countrey onely; for the Temple of Chriſt is every where; wee underſtand, among all tongues, and languages: Albeit in one place the tongues ſhall be brought to an higher degree then in another; all according to the property of the people; according as the Spirit is in man.

111. For the Temple of Chriſt is within us, wee muſt heare Chriſt teach in us; if Chriſt teach not in us, then is all outward [i] lip-labour to no purpoſe, and ſpoken into the aire.

[i] *The fine hypocriſie of the mouth.*

112. Therefore let no man thinke, that it will ſo come to paſſe, that men ſhall come, and perforce teach and drive in the Holy Spirit into men; No; it is ſaid, *To day when you heare the voice of the Lord, harden not your hearts, and eares*: waite for no other time, for this is the time of your viſitation.

113. Incline your eares and hearts to the Temple of Chriſt in you; caſt away your abominations, and falſe will from you, and bring your will with earneſtneſſe through Chriſt unto the Father, and purpoſe never to enter any more into the iniquity, *viz.* into pride, covetouſneſſe, envy, anger, and falſhood; regard not the highneſſe of this world, and humble your ſelves under the hand of the Lord, and in love towards the needy, &c. —

129. Loving brethren; doe not jeſt at it, and hold it for a fiction, it is known in the Sacred Ternary, in the pure fountaine out of *Zion*: Let no man waite for a golden time; when the holy Spirit ſhall preſſe [or breath it ſelfe perforce] into the beaſtiall will of the hardened

and obſtinate, that will onely live in the luſt of the fleſh: O no; this cometh not to paſſe.

130. He that will heare the Holy Spirit teach from the mouth of another, he muſt before bring his will into the Holy Spirit; even then the Holy Spirit teacheth to him inwardly from the mouth of another. This we ſee on the day of Pentecoſt, in thoſe that heard S^t. *Peter*; thoſe whoſe will was bent inward, and deſired the Kingdome of God; in them the Spirit of Chriſt preached from *Peters* mouth; but thoſe whoſe ſpirit was bent into this world, the ſpirit paſſed over; who ſaid, *the men are drunke* that they ſo ſpeake.

131. The time is already, that *Enoch* teacheth, and *Noah* proclaimeth the Deluge; there is no other marke or ſigne, ſave the ſigne of *Elias*; what doth the world gape at ſo much, and ſuffers its eares in vaine to be filled with the Starres; all is to no purpoſe.

132. Whoſoever will enter in with *Zion*, and praiſe God in *Jeruſalem*, he hath now an acceptable time: the Seventh Trumpet hath already ſounded; the Well-ſpring of *Iſrael* is open: onely let no man thinke, that the ſound of the Trumpet ſhall come from this, or that place; for as the lightning ariſeth, and ſhineth to the Eaſt, even ſo from the beginning to the end is the coming of the Son of man.

133. Let no man expect onely the outward Prophet, he appeareth inwardly in the Spirit; the outward man will not know him; for he ſtandeth in the number of the Crowne, and preacheth in the Myſtery: He is already knowne, and found; he that deſireth to ſee him, let him ſeeke him in himſelfe, and let *Babel* goe; he ſhall finde him, &c.——

Aurora. *Page* 204.

LO! I tell thee a Myſtery: It is already the time, that the Bridegroom crowneth his Bride; gheſſe! where lyeth the Crowne! towards the North; for amidſt in the Sharpe aſtringent quality, the light becomes cleare and ſhining: but whence comes the bridegroom? out of the midſt, where the heat produceth the light, and goeth towards the North in the Aſtringent quality, where the light becomes cleare and ſhining: what doe they towards the South; they are fallen aſleep in the heat; but a Tempeſt ſhall rouſe them up: between theſe many ſhall have a terrible death [or end.]

What doe they of the Weſt? their bitter quality will blend it ſelfe with the other: but when they taſte the ſweet water, their ſpirit becomes meeke. What doe they of the Eaſt? Thou haſt ever been an haughty bride, borne in the beginning: thou thoughteſt thy ſelfe to be formerly too faire; thou liveſt with [or like] the reſt.

Aurora.

Aurora. *Page 567.*

THe precious man *Moſes* writeth, *That God made man of the duſt* [k] *of the earth* (as the learned have rendred it;) but he was not by, when it was done; but this I muſt ſay, that *Moſes* hath written very right, but the true underſtanding, what the Earth was made of, remained hidden in the Letter to *Moſes*, and his ſucceſſours; even to this time; alſo it was hidden to *Adam* while he was yet in Paradiſe: But now [l] it will be wholly manifeſt; for the heart of God hath beſet the chamber of death, and will ſoone breake through; therefore ſome dawnings of the day will now more and more breake through in ſome mens hearts, and make knowne the day; but when this *Aurora* ſhall ſhine from the Eaſt to the Weſt, then there will be no more time left, but the Sonne of Gods heart ariſeth, and will *Ra, Ra, Ra, P.* in this cold place, and with him, in *R. P.* Theſe are hidden words, and are to be underſtood onely in the language of Nature.

[k] Ger. erdenklos: *of a lump of earth*; maſſa terrea.

[l] Viz. *What ever hath been hidden under the vaile of* Moſes, *and the Parables of Chriſt.*

The Authors expoſition of theſe places taken out of a Letter, &c.

6. COncerning the interpretation of ſome words (and alſo of that which you deſire of me) which are ſpecified in my Booke called *Aurora*; (which have very hidden meanings, the knowledge whereof was given me of the moſt High) I give you to underſtand, that at preſent it is not convenient to write at large, and expreſſely thereof in letters; ſeeing the time is dangerous; and the Enemy of Chriſt doth horribly rage, and rave; till a little time be paſt: yet I will give you a ſhort hint, further to conſider of it.

7. As firſt, there is a twofold meaning of the Northerne Crowne. The firſt pointeth at the Crowne of life; *viz.* the Spirit of Chriſt, which ſhall be manifeſt in the midſt of the great darkneſſe; *viz.* in the Contrition [or diſtreſſe] of the ſenſible nature of the Conſcience; where a Peculiar Motion is preſent; even then cometh the bridegroom; *viz.* the power of Chriſt, in the midſt of ſuch a Motion.

8. The other overture is a Figure of the outward Kingdome; where the great confuſions, entanglements, and contentions ſhall be; when as the Nations ſhall ſtand in Controverſie: There alſo is the Figure, *viz.* the victory ſignified; as it ſtands in the ſpirituall Figure; how it ſhall goe, and what People ſhall at laſt conquer, and how in the meane while, in ſuch lamentable time of Tribulation Chriſt ſhall be made manifeſt, and knowne; and that after and in ſuch lamentable time of Tribulation, the great Myſteries ſhall be revealed, that men

ſhall be able to know even in Nature, the hidden God in Trinity; in which knowledge the ſtrange Nations ſhall be converted, and turne Chriſtians: alſo therein is ſignified, how the Sectarian Contentions in Religion ſhall be deſtroyed in ſuch manifeſtation; for all gates will be ſet open, and even then ſhall all unprofitable Praters, which at preſent lie as ſo many bolts before the truth be done away; and all ſhall acknowledge, and know Chriſt: which manifeſtation ſhall be the laſt: then the Sun of life ſhall ſhine upon all Nations: and even then the Beaſt of iniquitie, with the Whore, end their dayes, which is ſignified under the Characters *Ra, Ra, Ra, P.* in *R. P.* as is to be ſeen in the *Revelation.*

9. Wee dare not at preſent make this large interpretation more cleare: all will ſhew it ſelfe; and then men ſhall ſee what it was; for there is yet clean another time.

A Letter at the end of the way to Chriſt.

13. KNow; That a Lilly bloſſometh unto you, yee Northern Countries: if you deſtroy it not with the Sectarian Contention of the Learned; then it will become a great Tree among you: but if you ſhall rather chooſe to contend, then to know the true God: then the ray paſſeth by, and hitteth onely ſome; and then afterward you ſhall be forced to draw water for the thirſt of your ſoules among ſtrange Nations.

14. If you will take it rightly into conſideration, then my writings ſhall give you great furtherance and direction thereto; and the Signate-Star above your Pole ſhall helpe you; for its time is come about [or borne.]

15. I will freely give you what the Lord hath given me; onely have a care, and employ it aright: it will be a witneſſe for you againſt the mocker: Let no man looke upon my perſon; it is a meer gift of God; beſtowed not onely for my ſake, but alſo for your ſake, and all thoſe that ſhall get to reade them.

16. Let no man gape any longer after the time, it is already come about: whom it hitteth; him it hitteth: whoſoever waketh, he ſeeth it; and he that ſleepeth, ſeeth it not: the time is appeared, and will ſoone appeare: he that waketh, ſeeth it; many have already felt it; but there muſt firſt a great Tribulation paſſe over, before it be wholly manifeſt: the cauſe is, the Contention of the Learned, who tread the Cup of Chriſt under-foot, and contend about a childe, that never was worſe ſince men were: this ſhall be manifeſt; therefore let no honeſt man defile himſelfe with ſuch contention; there is a fire from the Lord therein; who will conſume it, and himſelfe reveale the Truth.

95. * Therefore let this be told you, yee Jewes, Turkes, and other Nations; yee need not looke for any other, there is no other time at hand, but the time of the Lilly; and its Signe is the Signe of *Elias*: therefore take heed in what Spirit you live, leaſt the fire of anger devoure, and conſume you: it is high time to caſt *Jezabel*, with her whoredomes out of the houſe, leaſt you receive the wages of the whore; and as you revile one another, ſo you devoure one another: Truly, if theſe contentions [and ſelviſh courſes of oppreſſion, and hypocriſie] be not ſuddenly ſtayed; the fire will burne out extreamly upon *Babel*; and then there will be no remedy; till the anger of God eat up, and conſume, all whatſoever is in it.

* 3. *Prin. Chap.* 25.

96. Therefore let every one enter into himſelfe, and not ſpeake concerning others [laying the blame upon them onely] and account them falſe; but looke that he turne himſelfe, and ſee, that he be not found in the anger of the Devourer; elſe if he ſhould ſay, ha! ha! looke how *Babel* burnes, then muſt he alſo be burnt; for he is fuell for that fire: and whoſoever feeleth a thought in himſelfe, that doth but wiſh for the Anger [or the heavy judgement of God to deſtroy others] that [thought, or wiſh] proceedeth from *Babel*.

97. Therefore it is very hard to know *Babel*; every one ſuppoſeth, that he is not in it, and yet the Spirit ſheweth me that *Babel* encompaſſeth the whole Earth; therefore let every one looke to his own wayes; and not hunt after covetouſneſſe; for the Oppreſſour deſtroyeth it; aud the Stormer conſumeth it: No mans wiſe Counſell helpeth any more: all the wiſdome of this world is folly; for the fire is from the anger of God; your wiſdome will turne to your hurt and ſcorn.——

82. The Spirit declareth, that if you doe not leave off this [m] Contention, you ſhall have no other Signe given you, ſave the Signe of *Elias* in fire; in zeale; for the zeale ſhall devoure you; and your contention muſt devoure your own ſelves; you muſt be forced even quite to conſume your ſelves; (therefore are you not mad?) are you not Brethren, and all in Chriſt? If you did converſe in Love; what ſhould you need to ſtrive about your Native Countrey in which you dwell: O! leave off, your Cauſe is evill in the ſight of God; and yee are all found to be in *Babel*; be adviſed: the day breaketh; how long will you keep company with that Adulterous Whore? Ariſe; your Noble Virgin is adorned in her Orient Garment of Pearle: Shee weareth a Lilly, which is moſt delightſome: become Brethren; and ſhee will adorne you indeed: wee have really ſeen her, and in her name wee write, &c.——

[m] *About your opinions, Ceremonies; your wolves in Sheeps-cloathing; and your god Mammon.*

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25. HEarken all yee, who call your ſelves the Apoſtles of Chriſt: hath Chriſt ſent you to warre; and ſtirre up Contention; that

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that you ſhould fight for Temporall goods, and outward Might, and Glory? Is that your Authoritie (*John* 20.) when he gave you the ſword of the Spirit, did he command you to doe ſo? hath he not ſent you to declare, and proclaime his Peace, which he hath brought unto us? What will he ſay, when he ſhall ſee that your Apoſtolicall Heart hath put on Armour? and that you have ſtirred up, and provoked your worldly Kings and Princes to the ſword; and warre; and have given them free leave out of Chriſtian Liberty: ſhall he finde you thus acting in his Service; doe you as the Diſciples of Chriſt?

26. Are you not become the Apoſtles of Gods Anger? Whither will you betake your ſelves with your ſhame? Doe you not ſee that you are turned perjured, treacherous, and adulterous to Chriſt, who taught you Peace? where is your Chriſtian Virginity? [Where are your Evangelicall fruits? Where is your love, and righteouſneſſe? your patience, and meekneſſe; your exhorting to the wayes of Peace, and piety, love, and holineſſe, with all long ſuffering, and forbearance: is not the true, and ſincere way to the new-birth made onely a darke hiſtoricall lip-labour; an outward application of a promiſe: how hath the world traced themſelves in a Maze of their own phancies, and enſlaved their noble mindes to your hypocriſie? Where is your ſelfe-deniall? your powerfull prayer, and faith? your rendring bleſſing for curſing, praying for perſecuting: your overcoming evill with good: thinke upon your account at the laſt day, and now amend.]

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* 40. *Queſt.* *Qu.* 30.

79.* HOw will you be able to ſtand here, yee high Schooles and Doctors! even all of you, who have ſet up your ſelves in Chriſts ſtead, and have ſo proudly wrangled about Chriſts Cup; alſo about Chriſts Doctrine and [n] honour, that you have provoked, and put on the Princes of your Land, (who are the Ordinance of God) to warre and bloud-ſhed; for a few words ſake, which you your ſelves have forged?

[n] *Way of worſhip.*

80. Where is Chriſts teaching, and Spirit of love, who ſaid, *Love one another, for thereby men ſhall know, that you are my Diſciples?* Where is your Love: Looke upon your bloudy inſtigations, wherewith you have enticed men to Battle, and have led the world aſtray from love, and unanimity.

81. Yee have made rents and diviſions; ſo that Kings have been at variance, and enmity, for your pride ſake; in that you have wreſted the words of Chriſt, and have not regarded, whether you have had Chriſts Spirit, and will or no: and therefore you above all others ſhall give an heavy account; for you have known the will of the Lord, and

and have not done it, you have run, and thruſt your ſelves into Chriſts office, meerely to get profit, favour, and honour : you have not regarded the Spirit of God : therefore the Spirit calleth you *Babel*; a Confuſion of all thoſe that live.

82. You have ſet the whole world at odds; and whereas you ſhould have taught them love, you have taught them contention, and ſtrife; ſo that one brother hath hated and perſecuted another for your fables ſake: O! how is the Name of Chriſt diſhonoured for your Contentions ſake: Whether will you betake your ſelves, and where will you abide? when this ſhall be ſet before your eyes, and the whole world cry, wo, wo, to you.

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39. * YEE great ſcholaſtique Rabbies, and Maſters, who have the pre-eminence; let it be told you; there cometh one hereafter, that will baptize you with the fire of Anger; becauſe you doe deny his power; yee have a very heavy account for Chriſts Teſtaments: will you not depart from your Conſultations, and enter into the Temple of Chriſt: then you muſt be wholly caſt away.

* *The latter end of the* 13. *Chap. of his booke, call'd* The Threefold life.

40. There were very many of you in former times; (for you encreaſe, and provide for your ſelves; and not for Chriſts office) but yee are grown very thin in *Germany*; where there were a thouſand, there are ſcarce now an hundred; will you not yet deſiſt from your humane wit, and inventions: then God will caſt you out; ſo that where there are now an hundred, there ſhall not be ten, yea not ſo many: Ariſe, awake from your ſleep; leaſt you be hurled downe in perdition into the Abyſſe.

41. Yee ſay, that we mock you; but it is ſerious; there is one that mocketh you; him wee know; he ſheweth us this; he ſhall ſoon awake; be not ſo ſecure: thinke upon it adviſedly; for no man taketh any thing to himſelfe; except it be given him: This is not ſpoken in vaine.

42. Oh thou lovely, and worthy Chriſtendome: marke, I pray; doe not ſay; if our Teacher will not lead us aright, let him looke to that; ah! no, it concerneth you; it hazardeth body, and ſoule: The worthy Chriſtendome is brought out of all Apoſtolicall Orders, and vertues, into humane inſtitutions, and injunctions: And in Chriſts Kingdome, there is a ſtately Kingdome ſet up in hypocriſie, both in Baptiſme, and the Lords Supper.

43. They have added Ceremonies; oh! but had they held the right faith, and underſtanding, and ſhewn men the way of God in the Regeneration, [or new-birth] had they but ſhewn them the cleare° countenance of God, they would have departed from their ſinnes, and entred into a divine life.

° *The love of God.*

44. But

44. But thy wit, oh! thou whore, hath blind-folded all: if God had not opened my eyes, how ſhould I know thee; I ſhould yet alſo adore thee; but the world ſhall ſeek thee, and at laſt finde thee. Even then *Europe* ſhall be a Crowne, and *Aſia* the Husband, and *Africa* the Countrey; and a plaine Shepheard ſhall governe us; if thou underſtoodſt this, thou wouldſt enter into thy ſelfe; but thou ſhalt be blinde, till thou art payd: as thou haſt filled grievance, ſo ſhalt thou drinke out paine; for thou haſt made it too great, and art a wilde Tree, and ſhalt be broken downe; there is no remedy; thy own Anger doth hurle thee downe: for thou art weighed, and art found to be too light; ſaith the Spirit of the great Wonders.

The *Magia* of *Teutonicus* concerning the Great Wonders, being a deep and propheticall Diſcourſe, concerning theſe preſent, and laſt Times; Shewing the riſe *of all blinde hypocriticall Crntentions, and the iſſue of them.*

45. A Thing that groweth from a beginning, hath beginning, and end; and groweth no higher then to the Number of that thing, whence it grew: but whatſoever is [or remaineth] in one Number, that is incorruptible; for it is onely one, and no more: There is nothing in it, that can breake, or deſtroy it; for nothing that is onely one [or conſiſts of unity) hath enmity in it ſelfe; but when two things are in one; then forthwith ariſeth contrariety, and contention; for unity fighteth not againſt it ſelfe; but is drawne into it ſelfe, and out of it ſelfe; and remaines one: and albeit it ſeeketh more in it ſelfe, yet it findeth nothing; and this can never be at odds with it ſelfe; for it is one thing, and whitherſoever it goeth, it walketh in one Will. But when there are two wills, then there is diviſion; for the one will is often drawn to it ſelfe, the other from it ſelfe: and if this thing hath onely one body, then the government in that body is divided, and at variance; and if it ſets upon the other with enmity, then it becomes the contrary will, which forceth againſt the other; and therein dwelleth the third Number; and this ſame third Number is an Eſſence commixt of both the firſt, and doth oppoſe both, and will be a ſingular thing of its own; and yet it hath alſo two wills in it from the firſt two; whereupon one will to the right, and the other to the left.

46. Thus

46. Thus this thing ariſeth from two unto many; and each hath a ſelfe-will; and if it be now in one body, then it is at odds with it ſelfe; for it hath many wills, and needeth a Judge to determine, and keepe the wills in awe: but if the wills grow obſtinate, and ſtrong, and will not ſubmit to the Judge, but make a proud inſurrection; then of one Government two are made; for that which is broken out by its own violence, judgeth it ſelfe according to its will, and is an enemy to the other, becauſe it is [or remains] not in its will: and thus there is a Contention, whereby the one doth deſire to ſuppreſſe the other, and to exalt it ſelfe in its own Beeing; and if this cannot ſuppreſſe, and quell the other, though it ſets it ſelfe might, and maine againſt it; then each grows in it ſelfe, till it attains its higheſt Number, and are in continuall ſtrife, one againſt the other; and when it is ſo come about, that it is growne unto the higheſt Number, that it can goe no further, then it returns into it ſelfe, and beholdeth it ſelfe, wherefore it can grow no more; then it ſpieth the end of the Number, and directs its will to the end of the Number, and will deſtroy the limit; and in this ſame will (which it ſets upon the end of the Number, endeavouring to deſtroy the ſame) the Prophet is borne, and comes forth, and he is its own Prophet, and he prophecieth of the errours in the will, whence it is, and why it can proceed no further; and of Deſtruction; for he is borne in the Higheſt Number in the Crowne at the end of the limit; and he ſpeaketh of the Turba in his Kingdome, and how it ſhall end; and ſheweth what the Cauſes are, that it cannot exceed its own Number; and then he prophecieth of a new (Kingdome) that ſhall be brought forth out of the Deſtruction; for he is the Mouth of that ſame Kingdome; and ſheweth the contrary Will, how that the Kingdome grew up in one will; and from its own ſelfiſh deſire it is gone out of it ſelfe into many Wills; and he diſcovereth the Kingdomes pride, its covetouſneſſe, and envie, in that the Kingdome had onely one Roote, whence it grew; then he manifeſts the evill twiggs, which are growne out of the Roote; which are the Errour [Confuſion, Seduction] and Turba of the Kingdome, which ſuppreſſe the old Tree, and withdraw its own ſap, vertue, [and ſtrength] from it; ſo that it is forced to wither.

47. And then he ſheweth the falſhood of the twiggs, which have taken the ſtrength from the Tree; and doe now preſſe it downe: they ſay, that they are a new Tree, and a good Kingdome; and they vaunt, and glory, as if they were new gueſts, endued with great wiſdome, and honeſty; and yet they are growne from the old Tree, and are its children: and thus they devoure their own Father: Now the Prophet ſaith, that they are Wolves, and not Children; and they come onely to murther, and to devoure; and to ſet up themſelves in the place of the old Tree: and thus they exerciſe their pride, even to the

higheſt limit; and then they are devoured of their children.

48. This is their own Prophet, which is grown upon their own Crowne; for he ſheweth the malice of the roote; whence the firſt Tree tooke its riſe; he ſheweth the poiſon, wherewith the roote was infected; ſo that out of one will, many wills are growne; from which contention, and malicious miſchiefe are riſen.

49. Now then if the Turba (which divideth one into many) is growne up along in one thing, where the multiplicity is at odds; then the Turba doth alſo deſtroy the Multiplicity; for the firſt will to a thing, deſireth onely that one thing; that is its body, and delight; but the Multiplicity in a thing maketh enmity; for the one will ever exalt it ſelfe above the other, which the other will not ſuffer; hence comes, envy and falſhood; from which, Anger, and Contention doe ariſe, in that the one deſireth to breake downe, and overthrow the other: and albeit the firſt will is its Judge, yet the Turba is ſprung up along in all the Twiggs, which doth deſtroy obedience; ſo that each will goe its own way; and will not be judged, but brings up, and provides for it ſelfe, and deſpiſeth the Father, and all the children; which notwithſtanding are its brethren, and ſiſters; and ſaith, that it is onely the Tree, with the power, and vertue; whereas it is indeed a rebellious, ſelfe-willed, haughty, falſe Murtherer, which ſets it ſelfe againſt the firſt will, *viz.* againſt the roote.

50. Now when it ſo comes about, that the Father ſeeth his wicked diſobedient children, then he ſeeketh the recovery, how he might heale the breaches, and powreth oyle into the wounds; but 'tis found, that the oyle is a poyſon to them; for they have quite turned away their will from the firſt Will; *viz.* from the Roote, whence the oyle ſpringeth; and the Turba hath begotten another oyle in their will, ſo that there is no counſell, and remedy for to heale, and ſave this Kingdome; it muſt onely conſume, and devoure it ſelfe, in it ſelfe, and with it ſelfe; as an evill Malignant Kingdome; yet it groweth unto its higheſt Number, *viz.* to a thouſand; even to the end; for the Crowne hath the Number thouſand; and then there is no further remedy, except it doth wholly reunite, and become one againe with it ſelfe; and enter into the firſt will, and ſubmit to obedience; and become againe one thing; and then it beginneth againe to number: yet at firſt the Matter goeth on well, while it is in a ſmall number; for that which hath ſpace, doth not eaſily bruiſe, and hurt it ſelfe, but what is in reſtraint pent up, and ſtreightned, that laboureth to extend it ſelfe beyond its limit, and to perſwade it ſelfe, that his neighbours dwelling is alſo his; and will alwayes breake the bound, and limit: and although it be, that from one thing another doth grow; yet if it be not conformable to the firſt will, whence it is originally ſprung, it is no true off-ſpring, but a wilde twigg, which oppoſeth the Mother,

and

and loves her not; for he groweth up in his iniquity; therefore the Mother receives him not into her first will, that he might remaine for ever; but gives him leave to run on, even to the Limit.

51. But when the Mother doth see, that all her children doe thus miserably revolt from her, and forsake her, and become as strangers to her, shee grieveth, and hopeth amendment; but there is none: even then shee seeketh the Turba; for shee directs her will againe into her selfe; and seekes the Begettresse! and there shee findeth a new childe in the Lilly-Twig; and giveth the stubborne revolting children to the Turba; so that they doe devoure, slay, and kill themselves: Moreover, shee powreth their own Turba, and poyson upon them, to take them away, that shee might bring up her young Sonne, who should remaine in her house, that shee might have joy in him.

52. Thus let this be told to thee, thou great Large-spread Tree, which in the beginning wert onely a Twig, thou wert created onely in one will; all thy Twiggs should have thy will; but the Devill did misbeteeme it thee, and did infect thy will with his poyson, whence the Turba grew: Thus thou hast corrupted all thy children, and branches thereby; so that the Turba is sprung up also in every Twigg: thou didst mount in pride, and went forth from the first will, which God gave thee, into the Wonders of the great Turba; wherein thy children have amused themselves, and forsaken thee.

53. Therefore saith the travelling Mother; paine taketh hold on me; I had planted me a little Tree, and would faine have eat its good fruit; but it hath brought forth much wilde fruit, which I cannot eat; I will bring forth, and educate me a young Sonne in my old age, that he may remaine in my house, and doe my will, that I may yet have joy; Seeing that all my children have forsaken me, I will have comfort in my young Sonne; he shall continue in my house while I live; Satan shall not sift him; I will put him on a childs Garment, he shall dwell with me, wholly, simply, and plainly as a childe: Lo! I will produce him from the first roote, and destroy the Turba, for its Number in the Crowne is finished.

54. Yee wilde branches [the unprofitable suckers, and dreiners] what doe you seeke so much after? Yee say; wee are above the Mother; we have wit, understanding, and art; what careth the Mother for your wit, and art, shee requires obedience; shee desireth not your art, and wit, for shee is very plaine; and numbreth onely one: will you please the Mother; you must then returne from the multiplicity againe into the unity; not by wit, and art, but you must goe out from your proud Turba, from your own selves, into single-hearted humility; you must forsake the glory, and fame of selfe-wit, sprung from the Turba, and become as children, else you are not acceptable to the first Mother; but to the Turba; which receiveth you; then, even then

ſee where your Manſion ſhall be, when God ſhall judge the ſecret, and hidden things of mankinde; when all things ſhall paſſe through the fire of his Anger, ſaith the Spirit of the great Wonders.

55. Mother *Eve* ſaid, when ſhee brought forth her firſt childe; *I have received a man of the Lord*; he ſhall doe it; *he ſhall breake the head of the Serpent*, and poſſeſſe the Kingdome; but *Cain* was a Murtherer.

56. So thou at preſent alſo ſaiſt; We have found the Lord: Now we will poſſeſſe the Kingdome; for we have found the true Doctrine: Thus we will teach; and ſo be the children of God; but hearken; Thou haſt indeed found the Doctrine; but thou art *Cain*; thou intendeſt, and ſeekeſt onely the Kingdome, and not the power of *Abels* Sacrifice; thou wilt onely continue in the luſt of the fleſh, and keepeſt onely the huske of the Word of God, which is without power; thou keepeſt the hiſtories, and for them thou ſtirreſt up ſtrife; thou deſolateſt thy Countrey, and People, and denieſt the power: thou ſayſt; wee are nigh unto the Kingdome of God; and yet wert never farther off: this thy end will teſtifie, and declare to be true.

57. What doth thy knowledge availe thee? the Devill knows likewiſe that which thou knoweſt; but he doth it not; and ſo doeſt thou; and therfore the Kingdome of God remaineth hidden to both of you: Thy knowledge is thy ſnare, which captivates thee; wert thou plaine, and ſingle-hearted, thou wouldſt not be ſo proud; what doth the ſimple know of falſe ſuttlety, and deceit; if he learnt it not from the wit of the Turba? Thou ſaiſt; Wee beare forth Gods will, and teach it; art thou not *Cain*, who daily killeth *Abel*? Behold thy ſelfe aright; thou art even he; *Abel* lyeth at thy feet, and lamenteth, but thou art that wicked Beaſt that trampleth upon * *Abel*, and oppreſſeſt the low, and miſerable, and thou eſteemeſt the ſimple as duſt; and yet thou devoureſt his ſweat, and filleſt thy ſelfe with deceit, without ground: how canſt thou then ſay? Here is the Church of Chriſt! O thou art *Babel*, a Citie of whoredome and falſhood.

* *upon the ſincere Love, and humilitie of Chriſt; and all thoſe that would practice it.*

58. Thou knoweſt Gods will, and yet doeſt onely thine omn will; and alſo ſaiſt; We are gone out from *Babel*; we have the true Doctrine among us; yea, but hadſt thou the Spirit of righteouſneſſe, and truth, and wouldſt live contented with a little, thy Mother would alwayes give thee enough, that thou ſhouldſt have no lack; but thy pomp, pride, and arrogancy, have no truſt in God; therefore thou relieſt onely upon covetouſneſſe; and thou doeſt onely devoure the fat of the Earth; thou takeſt it away by force, and not with right: The Law, and juſtice which thou doeſt arrogate to thy ſelfe, thy falſe covetous heart hath invented; Thou liveſt onely in deceit; thou flattereſt, and deceiveſt thy ſelfe, to thine own hurt; wert thou truly wiſe, thou wouldſt have an eye to thy End, and to that which followeth thereafter.

after. But thou blindeſt thy ſelfe with pride, and yet ſayeſt, here is a golden time! Many would faine have ſeene that we ſee; and heare, that which we heare; but have neither ſeene, nor heard it: yea, but hearken; it ſhall be a witneſſe againſt thee, and make thy judgement ſo much the more heavy; for thou art not growne better thereby, but worſe: Therefore know what is declared thee, the ſame was thy own Prophet, which hath called thee back from thy pride unto the Mother of humility; but thou art made onely worſe; thou haſt quaſht the ſword of the Spirit, that thou mighteſt live as thou liſteſt; but he hath forſaken thee, and given thee over to the Turba, which ſhall devoure thee; as it hapned in times paſt to *Iſrael*; No Conſultation availeth; thy Covenants are to no purpoſe, ſeeing thou dependeſt upon the arme of fleſh: hence God alſo is quite departed from thee, and ſuffereſt thee to doe that, which maketh for thy own deſtruction.

59. Or why doeſt thou take the Covenant of God into thy mouth, ſeeing thou hateſt to be reformed; and onely ſeekeſt Covetouſneſſe: ſuppoſeſt thou, that God is ſuch a falſe hypocrite, and lyar as thou art; leave off from thy lip-labour [mouth-hypocriſie] thou art not accepted of God, unleſſe thou doeſt returne, and goe out from falſehood.

60. It is with thee now, as the Turba deſireth, whoſe ſport, and recreation it is, to fulfill the Anger of God, that it may devoure whatſoever is growne up in his Kingdome: and thou art blinde therein, and ſeeſt nothing: To what end art thou ſo having, and covetous? depart from it: doeſt thou not ſee how the Noble Tincture doth ariſe? it will very ſhortly put forth its bloſſome, and then thou ſhalt have Silver and Gold enough.

61. But what ſhall we need ſay more? thou haſt whored thy ſelfe aſleep: thou chooſeſt rather to goe quick into the Abyſſe, then to forſake the Whore: Therefore that ſhall be executed upon thee, which thy own Prophet ſheweth thee; who hath long enough called thee with his Trumpet: thou expecteſt [Deliverance] onely from the fiery, devouring ſword; that ſhall alſo cut thee through.

62. Or doeſt thou thinke that we are madd, that we ſpeake thus? yea rather, we are borne of thee: wee ſee, and underſtand the complaints of our Mother, that rebuketh her children; for ſhee declareth the wrath in the Turba, which is growne even to the wrathfull Anger of God.

63. We ſpeake what is given us; what we know in the zeale of the Lord: what have we to doe with *Babel*? we ſpeake among our ſelves, with the members of our body; and with thoſe who dwell in the Courts of God; with thoſe who now mourne with us; whoſe ſorrow ſhall be turned into joy.

Divers remarkable Places, taken out of the Commentary of Teutonicus *upon* Genesis.

Chap. 30. ° *Paragraph the* 34.

° Or, *Verse.*

34. THere are Seven Times appointed, to proceed from the Tree of Life, in the Word of Power: The first proceedeth from the Pure Life of *Adam*, for before the Creature the Life was in the Word, whence it was brought pure into the Image: This continueth till the Fall: from this Pure Life springs forth a twigg in the inward [Kingdome], this was *Abel:* but being the Fall hung on him in the outward [world] this same pure life was carried through death into the holy World: It pointeth at the Kingdome of Christ, who should bring us againe through death into the Pure Life.

35. The Second Time begins with *Seth*; for *Moses* saith, that *Adam was an hundred and thirtie yeares old, and begat a sonne in his own likenesse; and called him Seth:* Understand, he was such an Image as *Adam* was after the Fall; and was set in the spirituall Line of the Wonders; and *Cain* also with him in a worldly Naturall Line of the Wonders: for both * Kingdomes goe together: *Seths* time continueth till the Deluge; and beareth the Supremacy, even to the Deluge.

* *Secular, and Ecclesiasticall, Naturall, and Spirituall.*

36. The third time begins with *Enos* under *Seths* time, and is carried along as a spirituall Ministry, or knowledge of God under *Seths* time; being as an hidden Kingdome; and continues till *Abraham*, to whom the Covenant of Christ was established in the flesh.

37. The Fourth Time begins with *Kenan*, which is the spirituall Forme in prayers, and spirituall offrings, wherein the Word formeth it selfe in the Wisdome; and did bring it selfe along under *Seths*, and *Enos* his Time; and manifested it selfe with *Moses*; like as *Enos* Time was first truely manifested with *Abraham*, with the Promise in the Covenant; This time of *Kenan* continues in its Manifestation, and Dominion under *Moses* till Christ in the flesh.

38. The Fift Time begins with *Mabalaleel*; and 'tis the Reception of the Angelicall forme; *viz.* of the new regeneration, out of the Covenant; and goeth secretly all along under the Ministry of *Enos*; under *Seth*, and *Kenan*, in the word of the Promise; through all the three Times; and was manifested with the fullfilling of the Covenant in the humanity of Christ, where the true *Mabalaleel*, and angelicall Image, which did disappeare in *Adam*, was againe manifest in the humanity of Christ.

39. The

39. The Sixt Time begins with *Jared*; that is the ſpirituall Prieſthood under the outward; when as *Seth*, *Enos*, *Cainan*, *Mahalaleel* were in their Times, in their outward Orders; *viz.* the Miniſtry of *Enos* concerning God, and his Beeing, and Will; ſo likewiſe the Preaching of *Abraham* concerning the Covenant, and Circumciſion; alſo *Moſes*, with the Booke of the Law: under all theſe the inward Prieſt *Jared* went along hiddenly: Inwardly this ſpirituall Prieſthood is Chriſt in the New Man; and outwardly, in the ſelfe-elected Prieſts, it is *Babel*.

40. This Sixt Time began in the Kingdome of Chriſt after the death of the Apoſtles, when as men choſe themſelves Teachers out of Favour, and outward reſpects, that is, it did even then firſt open it ſelfe out of the hiddenneſſe of the ſhadow; and put it ſelfe forth in the Churches of ſtone; where the Church ſtood in ſtead of the holy Temple of Chriſt: then indeed internally the holy *Jared*; *viz.* Chriſts voice, ruled in the children of Chriſt; but outwardly the Cherubim with the ſword; for the outward authority which theſe Elected Prieſts manage, is the ſword of the Cherubim; which in the Name *Jared*, forceth it ſelfe along in the Word in the Nature-ſpeech.

41. This Sixt Time in its figure is hidden, and manifeſt, it is knowne, and alſo not knowne; for Chriſt ſaid, *My Kingdome is not of this world*: Thus this time muſt paſſe away ſecretly under Antichriſt; where inwardly in the children of God, Chriſts Kingdome hath been manifeſt; but in the Reſt (who have lived under this Time, and alſo have been termed Chriſtians) onely *Babel*, and the Antichriſt hath been manifeſt, both in the Prieſts, and their hearers; for they, which were borne of God, they heard the true *Jared* in them; *viz.* the voice of Chriſt; but the other heard onely the outward voice in *Babel*; *viz.* to diſpute, and contend about Chriſts Kingdome.

42. For all warre which the Chriſtians manage, is the ſword of the Cherubim from *Babel*: Right Chriſtians wage no warre; for they have broken the ſword of the Cherubim in the death of Chriſt; and are dead with Chriſt, and riſen againe in him, and they live no longer to the externall Might, and Dominion; for their Kingdome is manifeſt in Chriſt, and is not of this world.

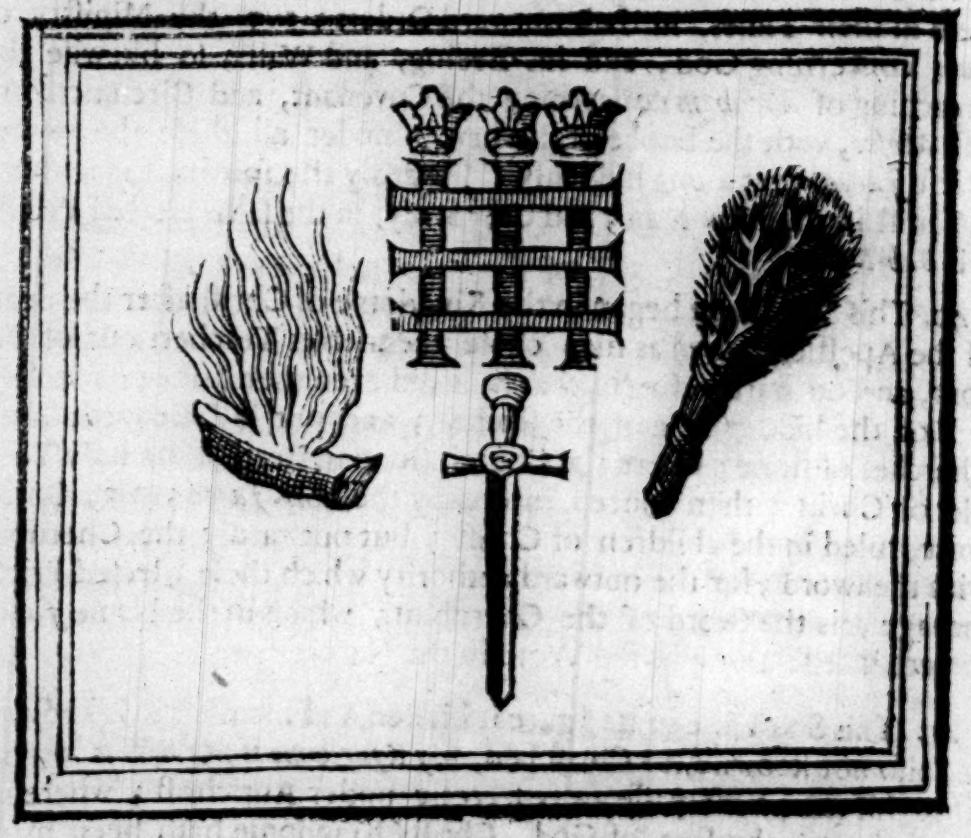
43. This Sixt Kingdome beginneth after the death of the Apoſtles, and continueth with its Outward Government, even to Mount *Zion*, till tranſlated *Enoch* doth againe appeare in ſpirit, and power; for *Enoch* is the Propheticall Roote, and holdeth in his Dominion *Noah*, *Moſes*, and the ſword of *Elias*. at the end of the firſt [a] time the outward [b] *Jared* falleth, and with him that ſame outward Building; *viz.* the Citie *Babel*.

[a] Or, *ſixt Seale*; *about which time we live.*

[b] *The outward Prieſthood in* Babel.

44. The

44. The Signe of the End stands in such a figure, and denoteth the



time, when the threefold Crosse doth open, and declare it selfe in the voice of *Enoch*; being a Manifestation of the holy Trinity; To make knowne the same in the Figure, and Similitude in all visible things; Moreover, it denotes the Conquest of the sword of the Cherubim in *Babel*; when the force, and authority of the Citie *Babel*, turnes its sword with the point downward: Thirdly, it denotes the great Rod, and punishment upon *Babel*; which Rod doth mightily elevate its Power on high: Fourthly, it denotes the wrathfull enkindled fire of Gods Anger, which shall devoure the Sword, and Rod: This will be the End of the Sixt time: The Threefold [or Triple] Crosse doth betoken the Time when this shall come to passe; when the Kingdome of Christ shall attaine such a Number; then is the Sixt Time wholly past.

** Reade the 35 Quest. of the 40 Quest. Concerning the Enochian life.*

45. The Seventh time begins with * *Enoch, viz.* with the Propheticall Mouth; who declareth, and layeth open under all the six times, the secret Wonders of God; what should be done; and goeth along under *Noahs*, *Abrahams*, and *Moses* his vaile, even into the Kingdome of Christ, where this same propheticall Spirit is translated in the Spirit of Christ, till the end of the Sixt time; then he manifests himselfe in the Number of the Triple Crosse: when the threefold Crosse manifests

festis it selfe, then stands the right Triple Crowne upon the Crosse; even then the Enochi[illegible]rophets mouth doth expresse the great Wonders of the Triple Crosse; that is, he speaketh no more Magically [in types, and parables,] but sheweth the holy Trinity in the Figure, *viz.* the Formed Word of God in all visible things; and revealeth all Mysteries within, and without.

45. And even then is the Time, when *Enoch*, and the children under his voice lead a divine life; of which the first life of *Enoch* was a Type; and even then there is a blessed, and golden yeare; till *Enochs* last translation comes; and then the Turba is borne, which, (when as it shall enkindle its fire) shall purge the Floare, for it is the End of all time.

47. *Enoch* begat *Methusalah*, who was the man of the longest age, and was translated three hundred yeares after; this sheweth that the Spirit, (which in *Enoch* did put forth a twigg; *viz.* *Methusalah*, who attained the highest Age) shall rule in the last, and highest Age [of the world] and in the meane while hide it selfe before that time, and remaine as it were translated; as *Enoch* was translated, and was no more seene.

48. His translation was not a dying, or a putting off of Nature, and creature; but he went into the Mystery betwixt the spirituall, and outward Word, *viz.* into Paradise, and is the Propheticall Roote, springing from the Stem of *Adam* in the line of the Covenant; from which Spirit afterward the Propheticall mouth spake.

49. This Spirit was translated in the Living voice of Christ, when it spake in the flesh; and must be silent, till the voice of *Jared* is finished; then he proceedeth forth againe from his first roote through all voices; *viz.* through the voice of *Noah*, which denounceth the Deluge of Anger to come upon *Babel*, and through the Stem of *Noah*, and the whole propagation of his Tree through all the Lines; *viz.* through the heathenish, Japheticall, and *Sems* Line; and through *Abrahams*, and *Nimrods* children in *Babel*; through *Moses*, and the Prophets; and lastly, through the voice of the manifested Word in the Spirit of Christ; and revealeth the whole Mystery of the Tree of knowledge, of good and evill.

50. For through his voice all the fore-mentioned voices of the lines of the Wonders (whence the Kingdomes of this world have had their rise) shall be changed into one voice, and knowledge, and transplanted into one Kingdome; *viz.* into the first Tree of *Adam*, which is no longer called *Adam*, but Christ in *Adam*. All Nations, Tongues, and Languages heare this voice; for it is the first word, whence the life of Man proceeded; for all the Wonders doe againe in the Word come together into one Body; and this same Body is the formed divine Word, which at first with *Adam* did introduce it selfe into one

onely Stem; and through him into one Tree of manifold boughes, branches, and fruits, to the Contemplation of the divine Wisdome in the Wonders of the Powers, Colours, and Vertues; according to good and evill.

51. This high Tree doth disclose, and clearely open it selfe what it hath been in time, and what it shall be eternally, and in its disclosure *Moses* puts away his vaile, and Christ his Parables in his Doctrine: and then the Propheticall Mouth of this Tree of Wonders, doth expresse in Divine Power, all the voices of the powers of the Tree, whereby *Babel* taketh her End; and this is a Wonder; and in this same Wonder all Numbers, and Names are manifest; and this no man can hinder.

52. For that which is lost in the Spirit of the Letters, shall be againe found; and the Spirits of the Letters [shall be againe found, and knowne] in the formed Word of the Creation: and in the Creation shall be found, and knowne the Beeing of all Beeings, and in the Beeing of all Beeings the Eternall understanding of the holy Trinity; even then the contentions about the knowledge of God, and his Beeing, and Will doe cease: when the branches shall know that they are [or stand] in the Tree; they will never say, that they are peculiar and singular Trees; but they will rejoyce in their Stem; and they will see that that they are altogether boughes, and branches of One Tree; and that they doe all receive power and life from one onely Stem.

53. And there *Moses* shall keep Sheep, and each sheep eateth his own Pasture; therefore mark it; when this hapneth to be fullfilled, *Noah* denounceth the Deluge, and *Elias* brings the Flaming Sword upon the false *Israel*, and the Turba in the fire of the Wrath devoures the wild Tree with its fruits, and branches; Let this be told thee *Babel*.

54. For as concerning *Enochs* divine time, our speech is taken from us, seeing *Babel* is not worthy of it; also shall not see it; so also to discloſe the Times of the Ancient; whose Number shall be manifest in the Rose of the Lilly. —

Mysterium Magnum. Chap: 31.

19. AND *God said it repented him*, &c. This is to be understood according to the Creation of the Formed Word, not according to the Eternall Speaking Word, which is unchangeable, but according to the good Property in the Creation, that it must be laden with Evill against its will, &c. —

26. The

26. The Spirit doth especially in *Noah* complaine here against man, for the Sodomiticall, beastiall concupiscence, and lust of the flesh; *viz.* against unchastity, and uncleane lascivious wantonnesse; and also against the High Oppressours, and Tyrants, who put forth themselves in their own lust, and domineered, and would not suffer the Spirit of God to rule in them; that they had intruded themselves without Command; all this was an abomination before God, and it grieved the Spirit in the Formed Word, that he had produced such evill Beasts, and would endure them no longer.

27. Even this same Propheticall Spirit, whose roote opened it selfe in *Enoch*; which also by *Enoch* did propagate its line in its branches; which by *Noah* did grieve at the wickednes of man, and drowned them with the Deluge: even this is he that now also doth grieve at the great sinnes, and vanity of men; for his mouth is at present opened; he hath been translated in the Spirit of Christ. Now this Word that became man, doth repent at the vanity, and wickednesse of men; that his children of the new Covenant will not suffer the Spirit of Christ to draw them; therefore this propheticall mouth doth now come forth, for it is the time of its Manifestation; and proclaimeth the great Deluge of Gods Anger, and the Flaming Sword of *Elias*, who also was translated [or taken] into the mystery; for he shall bring his Sword in the Turba.

28. Let this be told thee *Babel*; he complaineth mightily against thy Beastiall Wantonnesse, and Tyranny, against thy own usurped force, and violence; wherewith thou art proud, and wanton, and thereby hath set up thy selfe in Gods government: he will drowne thee with thy tyranny, and beastiall unchastity, with the fire of anger; seeing that thou wilt not repent of thy vanity; therefore he repenteth through thee with the Turba; and will drowne thy Turba; so that his repentance may be manifest in his children; and also his Comfort of Refreshment may be manifest by his Repentance, &c.——

40. By *Adam* the Word Repented, and gave it selfe with a Covenant into the life; to helpe and comfort the life: and by *Noah* the Word repented, and moved all the fountaines of the deep in Nature, and drowned the Wrath, and opened the Covenant of grace.

41. And when the Time of *Enos* was at the End, in the dayes of the children of *Nimrod*, the Word grieved at the vanity of man; that they would not know God, and drowned the understanding of the one onely tongue, and divided it, and gave by its repentance the certaine understanding in the Covenant with *Abraham*.

42. And when the Time of *Cainan* was at the end, that the children of *Abrahams* Covenant were compelled into the vanity of Servitude: the Word grieved at the vanity, and destroyed *Pharoah*; and afterward all the men of the children of *Israel* in the Wilderneſſe,

ſave *Joſua*, and *Caleb*, and gave by repentance the Law of his Covenant, a true type of Chriſt, who ſhould drowne the Abomination in his bloud.

43. Thus alſo when *Mahalaleels* time came to the end, the Word grieved in the deepeſt Repentance, and brought the life of God in Chriſt Jeſus into the formed creaturely Word in the humane Ens; and drowned the Turba in the humane Ens with Gods love, and mercy; and gave them the Spirit of Comfort, and the Goſpel.

Note. 44. Thus even now; when the time of *Jared* is at the end, which hath been covered with *Babel*; Even now the Word doth repent, and grieve at our great vanity, and will deſtroy the Abomination with the devouring jawes of Wrath; with Sword, Hunger, Fire, and Death: And giveth by its ſorrow, and repentance, a Lilly out of *Enochs* mouth in Gods ſweetneſſe.

45. And when *Enochs* time ſhall be at the end, that the vanity doth againe grow in the Turba; then cometh the greateſt griefe and ſorrow of all upon the Nature of the Wonders; that it is at the end, and there is no more any remedy; even then cometh the laſt Motion with the Turba in the firſt Principle of the Eternall Nature; and devoureth [or ſwalloweth up] the outward Nature in the fire; and then ſhall the Formed Word be wholly freed from vanity; and giveth by its laſt Repentance the Holy Spirituall World. Amen.

Myſterium Magnum. Chap. 32.

10. THere is a very great Myſtery in the Ark of *Noah*, which the Lord commanded him to build after that manner; and ſhewed him how high, how long, and how broad it ſhould be; and directed alſo that it ſhould have three ſeverall Stories; alſo concerning the creatures that he ſhould bring into it: which is ſuch a Myſtery, that the malicious wicked man is not worthy to know: and we alſo ſhall not mention it in the ground [or depth of its meaning] for it hath its time wherein it ſhall be opened, that is, in the Lilly time, when *Babel* hath its End: but yet to ſet downe ſomewhat for a furtherance to our fellow branches, who ſhall breake forth, and grow out of our Ens of this Lilly in its time (which alſo ſhall be a Roſe in the Lilly-time) we will ſet it downe in an hidden expoſition.

11. The Myſtery of the Holy Trinity: alſo the Three Principles: alſo the Three Sonnes of *Noah*: alſo the Three Men that appeared to *Abraham* in the Plaine of *Mamre*: alſo the Viſion of the great Temple in *Ezekiel*: and the whole *Revelation* of *John*, belong unto this figure: alſo the Temple of *Jeruſalem*.

12. Set

12. Set before thee the figure of the Ark with its three Stories; with its height, length and breadth: and place it in the three Principles: and in the three Principles open the Myſteries of the Hierarchies of Chriſt, according to the three differences of Heaven, which yet are but one, yet in three properties, as fire, light, and aire are three; and yet but one: Place in theſe differences the three Sonnes of *Noah*; and proceed out of their properties into the world in their Monarchy, which continue to the end of dayes: alſo ſet before thee the formed Word, according to all the three Principles: and ſo you will finde the ground of all: Eſpecially ſet before thee, *Moſes*, *Elias*, and Chriſt, in their Appearance, and Tranſfiguration in the Mount. The Ark of *Noah* was the firſt type of all theſe, and the Hierarchy of Chriſt is the fulfilling [of that figure of the Ark] at the End of dayes: Enough to Ours, &c. ——

33. And *Moſes* ſaith; *When the waters were abated, the Arke reſted upon the Mountaine Ararath*: this Name [*Arararat*] doth plainly hint unto us in the language of Nature, a Mount, or the Compacting of an Eſſence out of the Centre of Nature; out of the Wrathfulneſſe; when as the Anger of God had allayed it ſelfe; then the Ark ſtood upon the allayed anger; but the laſt ſyllable in this word *Arararat*, doth ſignifie that the Wrath of the Eternall Nature proceeding from the Centre, betook it ſelf into an acting government, & would from thenceforth ride through Nature as a Warriour; and mightily exerciſe its Power in the humane property; whereby they would begin warres; and advance themſelves in pride, pomp, and power; and ſlay one another: and contend about this Mountaine of the wrathfull might [or auſtere authority.]

34. This Mountaine *Ararat*, denotes the houſes of the Potentates upon the Earth; *viz.* the great Caſtles, Bulwarkes, and Mountaines of the Power, and Strength of the rich; and alſo the Nobility ſprung up from the Myſtery of the great world: upon which Kingdome the Ark of *Noah* hath ſet it ſelfe: and above this Mountaine of warlike Power [or force of Armes] ariſen from the Anger of God, the Covenant with *Noah* hath ſet it ſelfe to be an Eternall Lord: I mean the Kingdome of Chriſt; which ſhall take away this Mountaines Kingdome, and quite ſuppreſſe it: and it ſheweth us truly, fundamentally, and properly, that this Power upon the Earth would take upon it (in its own power) the Ark of *Noah*; *viz.* the divine Covenant, and carry it: yea put it on as a garment, and proudly perk up it ſelfe therein, as if it had the Kingdome of Chriſt in its own power.

35. And alſo it ſhews, how this Mountaine of the wrathfull Anger of God in the humane property, would beautifie, trim up, and adorne it ſelfe with the Ark of *Noah*; and would proclaime it to be the holy Ark of Chriſt; and yet its foundation would be onely upon the wrathfull

wrathfull Anger of God; and continue onely an Antichristian Kingdome; that indeed should carry the Ark; *viz.* the Name of divine holinesse in the mouth; but the heart would be this Mountaine: onely a vessell, and a confused masse of Gods wrath; and yet would make devout shews, and proudly perk up it selfe with the Arke; but the heart would onely minde [and hunt after] the Strong Holds, the preferment, power, and riches of the World.

36. Furthermore, it denotes, that the potent, and mighty of the World, would build the Ark; *viz.* the Service, and Worship of God upon their Heart, and Reason, with great Stone-Houses, and Churches; and these Houses thus built up of Stone, should be their God, whom they would serve in the Ark; and they would wage warre for the Houses of Stone of their own contriving, and framing; and would contend about the figure of the true Ark; and not consider that the Ark stands upon their Mountaine; and that God hath placed it above them; and that they ought to walke under Gods Dominion in humility; and suffer the Ark to stand upon them, and [not to usurpe to themselves] or take away the power, and authority of the holy Ghost, and binde him unto their feigned power, in their hypocriticall forme; and bid him be silent; as they doe, in that they cry with full mouth; here is an assembly of Divines; here is the Church of Christ: this you must beleeve and doe; this is the Law, and Ordinance of the Church; No; the Ark stands upon them; they are under, as the Mount *Ararat* under the Ark; Christ is the Ark; and not the contrived Heapes of Stone: the Concilium is under the Ark Christ, and not above; for the Arke of *Noah* placed it selfe above the Mountaine, to signifie that the Mountaine must beare the Ark: we must beare the Ark of Christ upon us; and have the Temple of this Ark in us.

37. Furthermore, it denotes how the figure of this Ark; *viz.* the * spirituall Kingdome upon the earth, would place it selfe upon the Mountaine of Power, and Lordlinesse; and would rule with the Mountaine in the Ark; and take upon it selfe the worldly Kingdome [and authority] and bring the Mountaine; *viz.* the power [or Secular Arme] above the Ark; whereas the Ark ought to stand upon the Mountaine: and *Noah* with the Covenant to remaine in the Ark; till the Lord bid him come forth; that is, till Christ deliver the Ark to the Father.

* Or, *Ecclesiasticall, Clergicall.*

38. And *Moses* saith further; *After fourteene dayes when the Arke rested, Noah sent forth a Raven to see whether the water was abated; but the Raven flew too, and fro, till the waters were dryed up from off the earth:* The *Raven* denotes the earthly man, and shews how he would first put forth himselfe upon the Mount *Ararat*; that is, in selfeneſſe, and fleshly lust, and build up his Kingdome in the Second Monarchy [or world.]

39. And

39. And albeit he truely came forth out of the Ark, yet he would onely fly too and againe in the Kingdome of his selfe, and not enter againe into the Ark, whence he had his rise in *Adam*; and would onely be a covetous Muckworme, and a greedy devourer of fleshly temporall pleasure in his own will, and remaine as the Raven, and not returne to the Arke, desiring to enter into it, but minde onely to possesse the Kingdome of this world in glory; also it betokens that the generation of this Raven would have the chiefe place, preheminence, and Government in the Second Monarchy, (like the Devill in the Wrath of God) as Histories witnesse that it so came to passe.

40. *Afterward Noah sent forth a Dove from him, to see whether the waters were abated from off the face of the earth; but when the Dove found no rest for the sole of her foot; shee returned againe unto him unto the Ark: And he put forth his hand, and tooke her to him into the Arke.* This denotes the figure of Gods children, who soone after come also under the government of the Ravens Property; and are brought into the government of this world; for they are also with *Adam* gone forth out of the Ark, to behold, and prove this evill corrupt world, and live therein: but when their spirit can finde no rest in the earthly Dominion; then they come againe before the Ark of *Noah*, which is set open in Christ, and *Noah* receiveth them againe in Christ into the first Ark, whence *Adam* departed.

41. Moreover, the Raven betokens the sharpe Law of *Moses* in the fiery Might under Gods Anger; which binds, and slays Man, and brings him not into the Ark: but the Dove betokens the Gospel of Christ, which brings againe into the Ark, and saves the life; for the Mount *Ararat*, signifieth also the Kingdome of *Moses* (as the Figure) and the Ark, wherein the life is preserved, signifieth the humanity of Christ.

42. *And he stayed yet other 7 dayes, and againe he sent forth a Dove out of the Ark, and it came to him about evening; and lo! shee had pluckt off an Olive leaf, and brought it in her mouth: And he stayed yet other seven dayes, and sent forth a Dove, which returned not to him any more.* The Spirit in *Moses* sheweth by these three Doves, and the Raven which went forth out of the Ark, a great Mystery; which albeit he doth not clearly unfold, yet for certain is couched therein: The Raven doth also denote the Law of *Moses* in Nature, which will remaine in its selfe, and not returne in true resignation [or selfe-deniall] under the obedience of God, but will enter in to God by its own power, and wayes.

43. The first Dove betokens the Prophetical Spirit, which arose under *Moses*; *viz.* under the outward Law and Offrings, and directed againe through the Offrings into the Ark of *Noah*, and Christ. This Propheticall Spirit went along through the Office of *Moses*: it indeed

flew

flew under *Moſes*; but with its Prophecy, it went againe into the Ark: as the firſt Dove by *Noah* flew indeed into the world, but came againe into the Ark of Chriſt.

44. The ſecond Dove, with the Olive-branch, which alſo came againe to *Noah* into the Ark; denotes the Word in the Covenant of *Noah*; which came forth out of the holy Ark of God into this world; *viz.* into our humanity; and pluckt off an Olive leaf in the world, and brought it *Noah*; that is, it pluckt off a branch out of our humanity, and tooke it into the holy Word; *viz.* the mouth of God; (as the Dove the Olive leaf) and brought the branch to holy *Noah*; that is, to God the Father; but that it was an Olive leaf, denoteth the unction of the holy Spirit; that the ſame ſhould anoint the humanity, and bring it againe with this Dove into the holy Ark.

45. The third Dove which *Noah* let fly which came not againe to the Ark, betokeneth the Kingdome of Antichriſt upon the earth; which is flowne forth out of the Ark, with its Doctrine: but its ſpirit [and minde] remaineth upon the earth in the fat graſſe, in ſelfe: it indeed maketh devout ſhews to God, and giveth good words; but the man (with ſence, and reaſon) will not forſake the world, and returne againe to the Ark: they build themſelves Pallaces without the Ark for the pleaſure of the fleſh; and are devout in hypocriſie without the Ark: and will be children by an outward adoption; but they will not enter into the Ark; but they ſay, Chriſt is in the Ark, he hath purchaſed, and payd all; we need onely to comfort our ſelves therewith; he will bring us in well enough.

46. The other party ſaith; They have Chriſt in their works of hypocriſie; they take the Ark with them, when they fly out in their pleaſure of the fleſh; all theſe remaine without the Ark in this world, and come not againe [to the Ark of Chriſt] this the third Dove denotes, for the Antichriſtian Kingdome walketh demurely in the ſhape of a Dove, and Sheep, but is onely a figure of Chriſts Kingdome, which conſiſts in ſpirit, in power, and is in the Ark.

Myſterium Magnum. Chap. 40. *Pag.* 313.

68. BY the Tribes [or ſtems] of the Saints (in whom the divine Covenant hath opened it ſelfe; *viz.* by the Patriarchs, as, *Adam*, *Noah*, *Abraham*, *Iſaac*, and *Jacob*) there are alwayes two Figures repreſented; *viz.* Chriſt, and *Adam*; a good, and an evill man.

69. *Cain*, *Ham*, *Iſhmael*, and *Eſau*, were types of the corrupt man; and *Abel*, *Sem*, *Iſaac*, and *Jacob*, were types of Chriſt, who manifeſted himſelfe in this line, and was ſet before the corrupt children of *Adam*, as a light, and Preacher to convert them.

70. For

70. For God hath not ſent his Sonne to condemne the world; *viz.* the poore, corrupt [and loſt] man; but he hath therefore ſent him into the world among the ungodly crew of wicked men to reach, and call them; and thoſe he will ſave, who have a willing deſire to heare; even thoſe, who have but a little ſpark of divine Ens, that is capable of hearing in them; in the little ſpark that is in all theſe, the quickning, and reviving voice of Chriſt doth cry, and call; that is, it blows up that ſpark, that it may become a divine fire.

71. And that we may open awide the eyes of the blinde, ſelfe-titular-Chriſtendome; and alſo of the Jewes in their boaſting (that they may not ſo brag, and ſtand upon their knowledge, as if they were onely therefore Gods children, becauſe they know the Name of God; and comfort themſelves with the knowing it, and condemne other people, who are deprived of knowing, as they know; and have introduced another knowledge; as they alas! doe moſt blindely; inſomuch, that one Nation, and People, doth exerciſe [urge, and evilly entreat] another.) Know, that *Cain*, *Ham*, *Iſhmael*, and *Eſau*, are the type [or figure] of the Turks, and Heathen, whom God bleſſed in *Iſhmael*; and gave them the Princely Dominions in his Kingdome of this world for to poſſeſſe; and caſt them out in their own contrived knowledge; from the knowledge of Chriſts adopted; as he caſt out *Iſhmael*; but recalls them in the wombe by the Angel of the great Counſell to the Tree; *viz.* to Gods goods; that they ſhould returne to him.

72. For they lie ſhut up under the vaile of Chriſt; as Chriſt did under the Leviticall Prieſthood under *Moſes*; and as the Children of *Iſrael* under the Law were not juſtified through the Law, but through him who was hid under the Law; and thus are they now hidden under the true knowledge; and lie as it were ſhut up in the Mothers wombe.

73. But the Angel of the great Counſell calls them by their Mother *Hagar*; *viz.* by the Kingdome of Nature, that ſhee (the Mother with the childe) muſt againe returne home to *Sarai*; *viz.* to the Tree; that is, to the one onely God; who hath borne his Sonne of the free. Thus they come as it were under the vaile, in the Mothers wombe to the free; *viz.* to the one onely God; who hath borne unto them of the free (Woman) the Lord; unto whoſe goods they are received in grace, as ſtrangers.

74. For as *Iſhmael* did not goe to *Iſaac* for the inheritance, which properly belonged to *Iſaac*, (becauſe the Lord was in him, who freely beſtowed it upon him, and ſet him as a Steward) but would have it of the Father; even ſo the Turkes have turned themſelves from *Iſaac*; *viz.* from the Sonne to the Father, and will have the inheritance of God from the Father.

75. Now the Father is manifeſt to us in the Sonne; and when they now doe call upon the Father, he heareth them onely in his Sonne; *viz.* in his voice manifeſt in the humane property: and they yet ſerve the Sonne in the Father.

76. For we men have no other God at all without Chriſt the Sonne; for the Father hath manifeſted himſelfe toward us with his voice in the Sonne: and heareth us onely through his voice manifeſted in the Sonne.

77. Now when the Turkes worſhip the Father, he heareth them in the Sonne; and receiveth them to adoption in the Sonne, in whom God hath onely manifeſted himſelfe in humane property, and in no other property beſides.

78. Now ſaith Reaſon; How can they attaine to the adoption of Chriſt, when as they will not have the Sonne to be the Sonne of God; but ſay, that God hath no Sonne: heare O man! Chriſt ſaid, *Whoſoever ſpeaketh a word againſt the Sonne of man, to him it ſhall be forgiven; but he that blaſphemeth the Holy Ghoſt, to him it ſhall never be forgiven*: that is, as much as if he ſhould ſay;

79. He that reproacheth the humanity of Chriſt [in conſidering it] as his own fleſh, to him it may be forgiven, for he knoweth not what the humanity of Chriſt is; but he that blaſphemeth the Holy Ghoſt, the onely God, who hath manifeſted himſelfe in the humanity; wherein Father, Sonne, and Holy Ghoſt, are one onely God; he hath no forgiveneſſe for evermore; that is, he that rejecteth the onely God, he hath quite broken himſelfe off from him, and is become his owne.

80. Now the Turkes doe not blaſpheme the holy Spirit, who manifeſted himſelfe in the humanity; but they reproach the humanity, and ſay a creature cannot be God.

81. But that God hath wrought, and done wonders in Chriſt, that they confeſſe, and blaſpheme not the holy Spirit, that hath wrought in Chriſt; *viz.* in the humanity: blindneſſe is hapned unto them, ſo that they walke under a vaile.

82. Now ſaith Reaſon; God hath taken away the Candleſtick from them, and rejected them: Heare O man! What was the cauſe, that God (as he threatned by St. *Paul*) did take away the Candleſtick from them, and ſhut them up under the vaile: thinkeſt thou, that it was done without his foreknowledge; without his will; no, it was done with his will.

The cauſe and ground that the Turks deny Chriſts deity.

83. He permitted the Kingdome of Nature to give them a doctrine of Reaſon; ſeeing Chriſtendome became blinde in reſpect of Chriſts perſon; and did wrangle, and jangle about Chriſts humanity; and put all manner of ſcorn, diſgrace, and reproach upon it: as it fell out among the Arians, when they denied his Deity: and the Biſhops in

their

their covetousnesse did apply his merits in his humanity for the belly-sake to their belly-orders, and did practice all manner of lewdnesse, and prophaneneſſe (even with swearing, cursing, and witchery) by his suffering, and holy wounds; so that there the holy Name of God, which had manifested it selfe in the humanity, was abused; thereupon God did hide himselfe from them in their understanding: so that they first became blinde with the Arians in respect of the Deity of Christ.

84. But afterward when as they would be onely blinde beasts; he hid himselfe also from them in respect of the humanity by the * Turkish Religion; so that they were wholly bereaved of the Candlestick of the world: and it went with them as the Prophet said to *Israel* under their King; Ah! I must give them Judges as in former times.

* *The Doctrine of* Mahomet.

85. Thus the King of light in the humanity was withdrawne from them; and the Judicature of Nature was given them againe for a guide, and Governour; so that they turned againe into the Mothers wombe; *viz.* into the roote whence man was created; that is, to the onely God: so that the Name, and knowledge of the holy humanity of Christ, is yet put out with them.

86. And that they might not use the same so vainely, and uneffectually for swearing, and false defence: they must againe enter into *Hagar*, (as into the Mothers wombe) and have now verily been a long time a people run away in their mother *Hagar*, from *Abrahams* house; *viz.* from the humanity of Christ.

87. But know and declare this, as a word of the most High, knowne in the sound of his Trumpet, which he hath prepared to awaken all Nations, and to visit the face of the whole earth; that the Angel of the Great Counsell; *viz.* the holy voice of Christ, is not departed from them, eternally to forget them; so little as a Mother can forget her childe, that shee should not againe have pitty upon the Sonne of her wombe, albeit he were disobedient to her.

A Prophecy concerning the Turks conversion.

88. For as the Angel came to *Ishmael*, (being yet in the wombe) when his Mother fled from *Sarai*; and did enrich him with a blessing, and worldly Dominions, and bad the Mother with the childe returne to *Sarah*. Thus likewise when the Eastern Countries entred againe into the Mothers wombe, with their knowledge of Religion; God gave unto them in the Kingdome of Nature, power and authority over the Princely Dominions of the world, for to possesse and rule them under the light of Nature till its time; and then they shall come in againe with great joy, and with great humility to *Abraham*, *viz.* to Christ.

89. And not in the forme of the Babylonicall, formall, literall Christendome, in their invented, and contrived Orders; which are onely Letter-[verball outside] Christians (so that a Testimony [and some outward footsteps] of Christ, and his Kingdome, have still continued upon the earth) but they shall be borne in Spirit, and in power;

for they are the loſt Sonne, which is wandred away from the Father, and is become the Swineheard.

90. But when the Angel ſhall bid them Returne; they come in the humility of the loſt Sonne returning to the Father; where then the great joy ſhall be kept by Chriſt, and his Angels; that the dead is made alive; and the loſt is againe found; and the true golden juball-yeare of the marriage of the Lambe ariſeth up among them.

91. And albeit the Elder brother (who hath continued in the letter) doth grumble at it in reſpect of the different forme, which he hath made to himſelfe (for the moſt part for his belly, and honour) yet they are not moved at it, they are merry with the Father.

92. If now then we truely compare painted Chriſtendome, and the Turkes together; and looke upon them aright; then we ſee that they (ſince the Turkes departed from them) have been but one People (before God in holineſſe, and righteouſneſſe) with different names.

93. And they are the two Sonnes; to one whereof the Father ſaid, *Goe, and doe this; and he ſaid, yea; but did it not; and to the other alſo doe this; and he ſaid, no; but did it*; which doth ſo highly advance [and magnifie] the Turkes in the Kingdome of Nature; which the blinde Chriſtian world doth not underſtand.

94. Not that we juſtifie the Turkes, and ſay; that they ſhould remaine in their blindneſſe; no; but to the painted Chriſtians wee declare, that they are alike (with them) before God; in that they are as blinde in [reſpect of] Chriſts Kingdome as the Turkes: as it plainly ſhews it ſelfe, in that Chriſtendome is full of ſtrife, and contention, wrangling, and jangling about Chriſts Deity, and humanity; and abominably prophaneth [and hideouſly unhalloweth] the holy Name in his humanity; and uſe it onely for a forme, and cuſtome to ſweare, [Covenant, and proteſt:] alſo to Idolatry, [ſuperſtition, and hypocriſie] and are gone from the ſword of the holy Spirit, unto a bloudthirſty [confounding] Sword; wherein is nothing, but contending, and contemning one another; and the whole titular Chriſtendome is turned into meere ſects, and orders; where one ſect doth deſpiſe, and brand another for unrighteous: and thus they have made of Chriſtendome a meere murthering Den, full of blaſphemies about Chriſts perſon: and [have bound the Spirit of Chriſt to the formes, and orders of diſputation, and have ſet fooliſh Reaſon over Chriſts Kingdome to be a Maſter [or Judge] of the underſtanding [or meaning of Gods Spirit in the holy Scriptures, and myſteries.]

95. But ought we to ſpeake ſo of Chriſtendome, and the Turkes; as if they were alike? Thus we ſay; the Turke is openly an Iſhmalite, and mocker of Chriſts humanity, and holdeth him not for the Sonne of Man, and God too; for he underſtands not the heavenly Ens in the perſon [of Chriſt.]

96. But the Sects of Christendome doe indeed cover themselves with Christs Mantle; but doe attach him in his humanity, and Deity, and revile him in his whole person; teare, and rend one another [with words and swords] about his person: the one will have it this way; another that way; every one will be Master over his words and spirit; and so deride Christ in his members [and thereby destroy all brotherly love] and are as revolting, rebellious, and fugitive Ishmaelites, as the Turkes; and live in their selfish will; and serve the Kingdome of Nature in their selfe-hood [selfe-interests] and pleasure.

97. A Christian must be dead with Christ to selfe; and be risen againe in Christ; and be borne anew of Christ; and to have put on Christ; that he be a Christian in Christ, in the Spirit and heavenly flesh of Christ, according to the internall spirituall man.

98. But instead hereof men have put on *Babel*, and the Antichrist; and doe boast themselves of their Ordinances [of the divine orders; in the performances of devout duties in lip labour, and much prating] and in the Stone-houses of Churches; and in the Cathedralls, and Cloysters of Christendome: where indeed they doe counterfeit somewhat of Christ: seeing that they there reade the writings, which the Apostles left behinde them: but afterward with their Preaching, for the most part they foist in the Kingdome [and Government] of Nature, with brawling, and disputing; and spend the time with disputing, confuting, and contending about Sects [and the different mentall Idolls, or opinions] insomuch, that one party is brought wholly to condemne another: and the eares [and hearts] of the hearers are so infected with gall, and bitternesse, that one Sect wilfully opposeth another, and cryes it downe for devilish; whence nothing but wars, and disdainfull provocations doe arise, to the desolating of Countries and Cities.

99. Thus they are all alike before God, and lie as it were shut up in *Hagar*, in the dead Reason; except the true children of God, which verily are here, and there to be found among all Nations, and Sects, but wholly simple, and despised: also covered under Christs Crosse to the Reason-wise-world.

100. For like as the foure Elements receive the power [or influence] of the Sunne into them, and in the substance the body, yet not the Sunne is seene; albeit it worketh therein: so also the Spirit of Christ is hid in the children of God: but as an hearb springing from the earth, doth by the vertue of the Sunne put forth a faire blossome, and fruit; so likewise Gods children out of their plaine homelinesse [or deformity to the lewd world's, or prating hypocrites eye-]

In the 27 Chapter of the Three Principles, *what the* Lilly *is, may be diſcerned.*

32. THe Lilly will not be found in ſtrife, or warres, but in a friendly, humble, loving Spirit, together with good, ſound * Reaſon: this will diſpell and drive away the ſmoake of the Devill, and flouriſh in its time. Therefore let none thinke, that when ſtrife goeth on, and he getteth the upper-hand; now it is well and right: and he that is under, and ſubdued, let him not thinke, ſure I am found to be in the wrong, I ſhould now goe to the other opinion or ſide, and helpe that party to proſecute the other: no; that is not the way, ſuch a one is meerly in *Babel*.

* *well-grounded, convincing, ſatisfactory Reaſon.*

Thus will grow to the throwing downe Babel, *and the building up of* Zion.

33. But let every one enter into himſelfe, and labour to be a righteous man, and feare God, and doe right, and conſider that this his worke ſhall appeare in Heaven before God, and that he ſtandeth every moment before the face of God, and that all his works ſhall follow after him; and then the Lilly of God ſpringeth and groweth, and the world ſtandeth in its Seculum. AMEN.

Myſterium Magnum. Chap. 41. *Pag.* 326.

43. LOving Brethren, be inſtructed aright; the God of Love, he will not the death of a poore corrupt, [and loſt] man; but hath powred forth his beſt Treaſure, (which he had in himſelfe, and is himſelfe) in Grace over all men: like as the Sunne doth ſhine unto the good, and evill; but the wicked doth corrupt, and ſpoile the * Treaſure in himſelfe; and will not receive it, but ſucketh, and taketh in the Ens of the Serpent, full of vanity; and is baptized with the fire of Gods Anger in the will of ſelfe.

* *His precious Image.*

44. But if he went with his own-ſelfe-will into the death of Chriſt, and deſired from the bottome of his heart, to die from his ſelfe, and own will in Gods mercy; and caſt his whole dependance [and truſt] upon God; and thought, that he had nothing of his Own in this earthly Cottage; but that he was onely a ſervant of God, and his Neighbour, in all that he poſſeſſeth; and forſooke in his minde the propriety, [and ſelfe-intereſt] he ſhould ſoone be baptized with the holy Spirit, and put on Chriſt in his will.

45. But theſe miſchievous, earthly, temporall goods; temporall honour, and pleaſure of the fleſh, captivate him in the Ens of the Serpent, ſo that he is not capable of the Baptiſme of the Holy Ghoſt.

46. Alſo

46. Alſo the ſelfe-elected, unfitted, corrupt Teachers, are wholly blinde herein, and teach onely the husk; *viz.* the casket, [or ſheath] of regeneration; they will be outwardly adopted children, albeit, they live onely in the will of ſelfe; and will teach the holy Spirit into the Beaſt of ſelfe-will; which yet is no wayes capable of the holy Spirit; underſtanding nothing, either of Baptiſme, or the Lords Supper: the New birth is ſtrange unto them; they deny the divine eſſentiall in-dwelling [of Chriſts Spirit] in Gods children; *viz.* the Temple of God [in man] and ſtand before the Jewes (when as they ſhould declare unto them what Chriſt is in us; what Baptiſme and the Lords Supper is) juſt like pictured Chriſtians, or as Idolls.

47. For the Jewes know that God hath ſpoken with their Fathers, and given them the Circumciſion, and the Covenant; there they ſtick; but could the Chriſtians fundamentally demonſtrate to them what the Covenant, and Circumciſion is eſſentially, and effectually, together with their Offrings; they would forſake the Signe, and enter into the Subſtance.

48. But that it hath ſo fallen out, that both the Jewes, and alſo the Chriſtians have walked in blindneſſe, even till this laſt time; and ſo alſo the Turkes, who by reaſon of the blindneſſe, wrangling, and ungodlineſſe of the Chriſtians; have turned themſelves unto Reaſon, and Nature; God hath therefore permitted, becauſe the Chriſtians, and Jewes, both in the Old and New Teſtament, received [or appropriated to themſelves] the Covenant, and the Seale of the Covenant, in the outward ſhell onely; *viz* in the veſſell [or literall apprehenſion] and lived onely to the outward earthly mortall man; they alwayes minded, and provided for the earthly Kingdome, and life, more then for the Eternall.

49. They would underſtand in the husk; *viz.* in the outward letter, what God hath ſpoken; and choſe to themſelves Reaſon-wiſe people, which were well gifted, and learned in the outward formall, logicall, and Notionall underſtanding of the letter, who had not the Spirit, and power of Gods Word, and life in the new-birth in them; but onely the ſpirit of ſelfe, pride, and the earthly Belly-god; contriving how they might be rich in Chriſts poverty upon the Earth; theſe have blinded them, ſo that both among the Jewes, and Chriſtians, men have minded, and loved onely the earthly Ens.

50. Therefore God hath permitted that the Wonders of Nature in the power of his Anger ſhould be opened, and brought forth in them, and that they ſhould thus ſtick in blindneſſe, yet in controverſie; (ſo that the name, and memory of his Covenant, might not quite be extinguiſhed) and one Nation evilly to entreat, and exerciſe another in contention, and contrariety; whereby often times a greene twig hath ſprung from the right underſtanding; which hath been

ſtrange

strange unto them, by reason of their received opinion; and they have contemned, and persecuted it; for the earthly man in selfe is not worthy of the holy Covenant, and Seale.

51. And seeing God knew very well, that they would run of themselves, without [being sent of] him; and would abuse the holy Ens in the Covenant; thereupon the Vaile of *Moses* hath beset the Jewes; and the Tower *Babel*, with the Antichrist; (*viz.* the outward Christ instead of the holy Ens in the Covenant; *viz.* Gods presence) the Christians; so that they have been evermore seeking in this same Antichrist, what God might be in his Covenant, Will, and Beeing.

52. Thus they have been exercised in contention, and persecution, in that they have persecuted one another; yet so as that Gods children have sprung forth in the Crosse; and [Christ] hath been inwardly manifest to them; but outwardly *Babel* hath stood still, both among the Jewes, Christians, and Turkes; the antixt is onely the same among all; for he is the Letter-God; wherein the selfe-will seeketh and worshippeth God in the huske.

53. Heare now therefore, yee Christians, Jewes, Turkes, and Heathen; even all Nations of the earth; What now (yet this once more for a farewell in this worlds beeing) is freely tendred unto you in the visitation of the mercifull God in the voice of his Trumpet; by his Love-Will, and Spirit; the Sound of the Trumpet concerns you all; let it enter into your eares, and doe but open [your eares, and hearts] a little from selfe; and then you shall heare the Sound in you; It soundeth through all, even to the ends of the Earth; but no selfe-will heares it.

The simple Childrens way to divine wisdome.
The first and chiefest step to a safe, & well-grounded-Reformation in Church, and Common-wealth.

54. The onely divine way, wherein man may see God in his Word, Beeing, and Will, is this; that man become wholly One in himselfe; and in his own will, forsake all, whatsoever he himselfe is, or hath; let it be authority, might, power, honour, beauty, riches, money, goods, father, mother, brother, sister, wife, and childe, body, and life, and become wholly a Nothing to his Selfe; He must freely resigne up all; and be poorer then a bird in the aire; which yet hath a Nest; the true man must have none; for he must travell away from this world; that he be no more to himselfe in this world: He must be a Nothing to the worlds selfe [and intereſts] for the Substance of this world, which he possesseth for a propriety; is the Tower of *Babel*, and the Antichrist; wherein men will be their own God; and with this selfe contrived God, they will ascend upon the Tower to Heaven, and place themselves with [or for a] God. Understand it thus:

55. It is not meant that one should run from house, and home, from wife, children, sisters, &c. and fly out of the world; or so forsake his goods, as not to remaine in them; but the own [or selfe] will, which possesseth all this for a propriety; that he must kill, and annihilate.

56. And

56. And thinke, that all that of which he is a Master, is not at all his own: let him win, or loose, be rich, or poore, wise, or simple, high, or low; let him have something, or nothing; that he esteeme all these things alike: a faire fine Garment, as a course patcht one; the prosperity of this world, as the adversitie; life, as death; his authority, as a servants; a Kingly Crowne, as an old Hatt; and forsake it all in his minde, and not account it for his owne.

57. But thinke, and wholly resigne up his will thereinto; that he is but a servant of all whatsoever he hath, and onely a Steward of that calling, profession, office, and order; that it is Gods, and his brethren in common; that he onely serveth God, and his brethren therein; and all whatsoever they conferre, and put upon him, be so received of him, as that it may conduce to the generall brotherly Order, and Profession; and that God may make such Orders in this world, as a figure of the Angelicall world; that he should serve him therein.

58. And not at all insinuate his minde into selfe [selfe-respects, and interests] as to thinke (let him be either King, Counsellour or Judge of the people) that he is therefore better before God, or before men; he must continually looke upon his naked bosome, and thinke, that one naked man doth alwayes resemble, and is like another; and also that his Gowne of State, and Office, over which he hath charge, is the brotherly Societi's.

59. And all whatsoever is conferred, and bestowed upon him; either for honour, power, wealth, and goods; to returne [and give] it backe againe to God his Creatour; and say unfeignedly in his minde; Lord! it is thine; I am unworthy to have command over it; but being thou hast placed me therein; I wholly, and fully resigne up my will unto thee; Governe, and worke thou by me as thou pleasest; that it may be done in thy will; and conduce to the profit, and service of my Brethren, whom I serve in my calling, as thy command: doe thou, O Lord, all through me; and say onely in me; how, and to what I ought to direct the workes of my hands; to whom I should give, and bestow money, goods, power, and honour; and thus continually thinke, how he in his place may please, and pleasure, not himselfe, but his brethren.

60. But if he be a servant, then let him thinke that he serveth God in his will; and men in Gods; and the generall brotherly Function; and that he in that little which God hath given him in this Cottage for food, and rayment, is as rich as a King; for if he lookes upon himselfe naked, he seeth the truth.

61. And when man bringeth it so farre, that All is One unto him; [that he is able to esteem all things alike, and be content with any condition, as St *Paul* teacheth] then is he as the poore Christ *, that

* Or, Christ.

had not whereon to lay his head; and rightly followeth Christ, who said; *He that forsaketh not house, Court, moneys, goods, brethren, sisters, wife, childe, and denyes himselfe; he is not worthy of me.*

62. And for this selfe, and unworthinesse sake, God hath turned his holy Countenance from the Nations, so that they have knowne him onely through a darke word and shadow.

63. But he that entreth into this totall resignation; he cometh in Christ to divine Contemplation, that he seeth God in him, and speaketh with him; and God with him; and understands what Gods Word, Beeing, and Will is. This man is onely fit to teach, and none else; he teacheth Gods Word from him; for God is made knowne, and manifest to him in his Covenant; of which he is a Minister [and servant] for he willeth nothing, save what God willeth through him.

64. He teacheth when God commands him; let it be either to friends, or foes, in their season, or out of their season; he thinkes that God must doe in him as he please; and albeit, that he must therefore suffer scorne, yet 'tis all one unto him; if he be honoured, and respected of men, he humbleth himselfe before God, and his brethren; and giveth God, and his brethren the honour; and takes it not at all unto himselfe; but if they curse him, and strike him on the face, he thinkes thus; I now stand in Christs estate of persecution; it must turne [and serve] to the best for me, and my brethren.

65. Lo! Loving Brethren, this is a Christian; and such [a Kingdome] he now offers to you by the wonderfull Sound of his Spirits Trumpet; and there *Shall* and *Must* be such a Kingdome soone manifest, and come into Beeing, for a witnesse unto all Nations of the Earth; of which all the Prophets have prophecied.

66. On the contrary, he offers to all wicked, unwilling, stubborne men his Anger, Wrath, and hardning to devoure them; and to make an End with *Babel*; this say not I, but the Spirit of the Wonders of all Nations.

67. Therefore trusse up thy selfe in Armour, and lay about thee lustily, thou Antichristian *Babylon*, and devoure Much Bloud; for thou thy selfe art even he that destroyeth, and quite ruines thy selfe; for thee there is no remedy [thou wilt take no Counsell, thy owne *Cain*-like fury in hypocrisie, hath hardned thee] also there is no repentance [or mercy] in thy will: But for the children of God under thee, wee have written this; as wee have knowne, and seene it.

68. Now saith *Babel*; Whence shall this people come [and arise] that shall know the Lord, and live in God; Heare *Babel*! Among thy Brethren, in the time of thy affliction, and Tribulation; they are brought forth in their misery; and thou calleſt them fooles, and knoweſt them not: Let no man waite for another coming; the time is already come about; the voice of the Caller and Hearer is already present;

sent; the Covering is put away from this voice; thou art not this time called under a Vaile, but with open mouth, with cleare eyes.

69. This voice of the Cryer openeth Gods cleare Countenance in his children; and in the ungodly, the Angry Countenance: Seeing they desire fully to purse up all in Covetousnesse into selfe; *viz.* into the Antichristian Bag; and to bring the Whore of selfe, even to the Top of the Babylonicall Tower.

The mysticall and manifest Mark of Antichrist, and his ruine.

70. The Signe of this Image, and its destruction, is the covetousnesse, and envy: Its Signe stood before in Silver, and Gold; that was the Banner, and Standard of Antichrist: But now the Banner hath changed its selfe into Copper; being *Mars* is the Soule; *viz.* the Husband in Copper: so that this *Mars* is given to *Babel* for a Banner, and Enfigne; which shall Rule till *Babel* hath an End: and no wicked Man shall know this: and though he carry the Signe in his hands, yet he calls it onely his Loving Companion.

71. But upon the Kingdome that is, and is not, and yet is, shall the Ornament of Gold be put; for the Prince of the Powers of the Earth hath given it to them. Amen.

Mysterium Magnum. Chap. 38.

Gen. 14.

7. ALL warre, and contention, arise from the nature and propriety of the darke world; *viz.* from the foure Elements of Gods Anger; which produceth in the creature, pride, envy, covetousnesse, and anger: these are the foure Elements of the darke world, wherein the Devills, and all evill creatures live: and from these foure Elements ariseth warre.

8. For although God bad the people of *Israel*, drive out the Heathen, and to wage warre: yet the Command was wholly from the Angry Zealous God; *viz.* from the fires property; for the Heathens had awakened the wrath, and indignation, which would devour them; but God, so farre as he is called God, desireth no warre; yea he cannot desire any thing that is evill, or destructive; for he is according to the Second Principle; *viz.* according to the light onely good, and giving: and giveth himselfe to all things.

9. But according to the darke worlds Nature, he is an angry zealous God, and a consuming fire, if his wrath be stirred up: according to this same property, he desireth to consume, and devoure all that moveth, and enkindleth it selfe therein: And from this property, God bad *Israel* fight, and smite the Heathens; for his Anger was set on fire in them: and was as wood cast into the fire, which the fire desireth to consume.

 10. There-

10. Therefore the wrath of God bad one Nation slay another: that it might out of his wrath be taken away; otherwise the fire of his Anger would have enkindled it selfe; as hapned to the five Kingdomes of *Sodom*, and *Gomorra*: Thus the Wrath of God did satiate it selfe in the life of the wicked, which it devoured into it selfe; in that they slew one another.

11. As it yet now adayes so comes to passe, that oftentimes men cry unto God, for to give them successe, and victory against their enemies; that they might murther them; but God giveth them not victory therein, but the sword of his Anger, which they awaken with their prayers, and will: were they true Men, and children of God, they would need no warre; for the holy Spirit wageth not warre; but he onely loveth, and giveth peace; but according to the property of Anger he consumeth all ungodlinesse; and is yet thereby onely blowne [or stirred] up, &c. ——

14. Thus we must understand, how the children of the Saints have waged warre against the crew of wicked men; and drove them out; *viz.* in the Angers Property, which managed its sword by them, to blot out the Heathen, and Generation of *Ham*: *for Abraham went out with his whole house, and People, against the Heathen, who had carried away Loth his brothers Sonne captive; and he smote the Heathen, and delivered his brother*: This was done in the zeale of God; which thus delivered his children through the might of his Anger; for what conduceth to the wicked for destruction, that conduceth to holy men for life, and deliverance.

15. But that those, who will be called Christians, (who ought in, and with Christ to be dead to the Anger, and Wrath of God in Christs death) doe wage warre: they doe it not, as Christians; but as Heathens; no Christian warreth; for if he be a Christian, then he is dead in, and with Christs death to the foure Elements of Gods Anger in Selfe; and borne a new man in Christs Spirit of Love; who liveth in righteousnesse, in love, and patience; and not to himselfe, but to God in Christ.

16. For a true Christian leadeth his conversation, and will in Heaven, in the life, and spirit of Christ: as S[t] *Paul* saith; *Our conversation is in Heaven*: but when the Christians doe wage warre, they doe it from the Heathenish property, and not from Christs property; for a Christian is not of this world; his Kingdome is in heaven: and he is dead in Christ to the world, according to the new spirituall man in him: the Heathen; *viz.* the halfe devillish man, (who hath his Kingdome in this world, who never hath room enough upon the Earth; who liveth in the foure Elements of Gods Anger; *viz.* in pride, covetousnesse, envy, and wrath) desireth in the Christians to warre, fight, and kill.

17. St. *Paul*

17. S^t. *Paul* ſaith; *Give your members to be weapons of Righteouſneſſe*; for why doe men fight? for the Kingdome of this world: and yet Chriſt ſaid, *his Kingdome was not of this world*: ſo alſo his childrens Kingdome in him is not of this world. Now then if we give our body and ſoule for weapons of Gods Anger, and ſeek onely thereby Selfe [intereſts, liberties, and priviledges of Mammon] and ſlay one another for the Kingdome of this world; I thinke we are herein Chriſtians indeed with the mouth; but the heart, and ſoule is an heathen; and not borne out of Chriſts Spirit.

18. When *Abraham* had ſmote the Heathen, he deſired nothing of the goods, which he took; but reſtored to the King of *Sodom*, what the Heathen had taken from him, and was onely zealous in the Lord; he did not fight for Countrey, and Kingdome; but to deliver his brother. This was a true zeale, which the Lord drove in him: he did not ſtand up, and fight for Countrey, or Citie: and albeit he obtained it; he deſired it not, but went againe unto his own place.—

Myſterium Magnum. Chap. 51.

44. OUr knowledge muſt be filled, and abound with the Love of Chriſt; that we love one another; elſe knowledge is not at all available: if I bring not my knowledge with the Deſire into the Love of God, wherewith he hath Loved us in Chriſt; and Love my Neighbour in the Love of God in Chriſt, with that Love, wherewith God generally Loveth us, and Loved us, when we were his Enemies; then I have not as yet the Love of God dwelling in me.

45. But how will he Love his Brother, who contemneth him for his knowledge ſake: whereas yet God Loved us, when we knew nothing of his Love? If a man hath not this Love of God in him, wherewith God Loved us when we knew him not: why doth he boaſt then of Gods Adoption? If he be the childe of God, then he hath the free Love of God, wherewith God Loveth all things; if he hath it not, he is not then yet capable of the adoption. Now then if any one contemneth, and condemneth his brother, which hath not as yet his knowledge; how can he boaſt of the Love of God; wherewith God Loved his Enemies in Chriſt; wherewith Chriſt prayed for his Enemies.

Myſterium Magnum. Chap. 44.

6. WHen God will puniſh a Land, he firſt ſends them Meſſengers, and exhorts them to repentance, and declares unto them his Grace: ſoon after he ſends them the Angel of Righteouſneſſe, who

who tryeth them whether they be capable of the grace, that is tendred to them; and representeth unto them judgement, with threats of their ruine: also with denouncing of great warre, and plagues, that he will blot, and root them out, if they doe not Returne and Repent; and sheweth them by his Messengers the light, and way of Righteousnesse; and suffers them to run on in the light, that is tendred to them; till they be weary and glutted; and hold it onely for a common thing, and an history, and againe become a *Sodom*.

7. And then he sends them both Angells together, to wit, the Angel of Righteousnesse, and the Angel of truth; and first threatneth them, and exhorts them, and setteth the judgement before them; but when they are wholly a *Sodom*, he leaveth off from the outward Figure, and lets them fill up their measure; and then it seems as if the Sunne was risen upon their *Sodom*; and now it should be good: but even then saith the Angel of truth in his children, hasten, and goe out, the punishment, and ruine is at hand.

8. Thus wee declare unto thee *Babel*; that God hath already long since sent thee Messengers, and with the declaration of the Gospel, hath tendred thee his grace; and therewith also hath mightily threatned thee, with the punishment of thy ruine; but thou hast made a contentious disputing *Babel* of the light of the Gospel, and art now the well-fatted *Sodom*.

9. And know for certaine; that the Lord for a farewell hath now sent thee two Angells: one hath the Truth in him, and bids *Loth* with his daughters to goe out from *Sodom*; and the other hath the Severe judgement; and hath now at last fitted thee; and turned thy inward Signature outward, and set it before the Lord: and thy Murtherous * Cry is come up before the Most High, and it is exceeding great: He hath sent his Angel to destroy thee, and to overturne the Cities.

10. Thy Signature wherewith thou art outwardly marked, is the great covetousnesse, and envie; together with thy evill ammunition-money: and thy great Wrathfullnesse, of thy Oppression of the poore, and miserable, in that thy covetousnesse hath screwed it selfe aloft, desiring to devoure all into it selfe; whence thy great enhancement of all mens * Necessaries is risen.

11. But thou saist; now it is good, and prosperous; the Sunne is risen upon me, and shineth on my purse, so that I can fill it as I please; it is a good, and fine time for me: it shall now be good: I shall surely enjoy it, and arise in high authority, and be respected.

12. But heare now, what at present the sound of the Trumpet declareth: it saith, Goe out from *Sodom*; the Anger of the Lord is enkindled; the Sunne is risen in Love, and Anger; this wee will not hide from you: the Angel of truth hath now already taken *Loths* daughters,

* *Thy* Cain-*like crying for ruine upon others.*

The pregnant brand of hypocritical Cain, *or the seeming holy Antichrist in* Babel.

* *whence the scarcity, and deernesse of Commodities doe arise. Also the neglect of the poore and miserable; desperately forlorn in body, and soule; a crying sinne.*

daughters, together with the father, and his wife, by the hand, and bids them goe out; it is time: this thou shalt soon see by wofull experience.

13. For the Angel of Anger hath also taken thee into judgement; and therefore thou art so wrathfull, covetous, murtherous, and wicked; doe but behold thy selfe, whether we speake Truth: thou getteſt to thy selfe much to spend in thy Signature; yet thou haste a storehouse [or provision] in the Abysse: he that can see; let him see; in whom there is but the least inckling of the Trumpets sound: let him goe out of *Sodom*: there is no longer any tarrying, &c. —

Mysterium Magnum. Chap. 43.

67. BY this Figure this present world may behold it selfe; for as certaine, and as true, the Preaching of *Loth* was true, and the punishment followed thereupon; so certainly shall the punishment also of the sixt Seales-time (which seale is even now at hand, and hath already opened it selfe) suddenly follow.

68. But that the warning hereof came so long agoe; declareth, and sheweth, that the time of the sixt Seale in its Manifestation, is the most wonderfull of all the six Seales; till the Seventh Seale, which is yet more wonderfull; for it is the end of this world, and the last judgement.

69. Let this be declared unto thee *Babel*, * | ++++ under the voice of the Open Seale of this sixt time, although thou contemnest, and derideſt it, it hitteth thee; and hath already Strucken thee with the obdurate obstinacy of Wrath, which hath throughly sifted thee, in the Appearance of the Message of these two Angels: and shall now be hinted onely to some few; which shall goe out, and be delivered with *Loths* daughters.

70. The hardned * surprized crew is already judged; for the sifting sword hath apprehended them; they run as people raving; as enraged, and out of their wits, in pride, covetousnesse, and envy, and contemne what the Angels Trumpet soundeth.

71. This is the cry which the Angels Trumpet soundeth; Goe out from *Babel*; goe out from *Babel*; goe out from *Babel*; shee stands apprehended, and captivated in the Flaming sword. Amen.

* *A mysticall Marke or Figure, whereby he sheweth to* Babel, *the powring forth of the sixt Seale in wrath upon her mystery of iniquity: and also the Time, &c.*

* *Ensnared, or apprehended.*

Mysterium Magnum. Chap. 45.

12. TO thee, O! *Germany*, it is now shewn (and also to those Nations from whom thou art borne, with the Name of Christ) that thou hast for a long time walked under the Mantle of Christ with an

an heathenish heart, and boasted of the adoption, but onely lived in the iniquity of the flesh; that thy judgement is at hand.

13. For the Angel of the judgement calleth aloud in the sound of the Trumpet, to the residue of *Abrahams* children in Christ; goe out from *Sodom*: *Abraham* in Christ is departed from you: yee have no more of Christ than an empty breath; and a disputing, verball lip-labour: a mockery; whereby one brother doth contemne, scorne, and mocke another for Christs knowledge sake; and onely killeth Christ in his members. The Citie *Jerusalem*, and *Babylon*, wherein thou hast gloried [and proudly perked up thy selfe in thy devout hypocrisie] shall goe to ruine. Amen.

14. Lo! a Starre shineth from the East, and North, which shall blindfold thee; and breake downe thy walled Towers, and strong Holds in *Jerusalem*, and *Babylon*: for thou art called no more *Jerusalem*, but *Babel*: and the children which sit in the shadow of the night, and which lie imprisoned in *Babel*, shall be delivered, and come forth, and enter into the Citie of God, which he hath set open to all Nations and Tongues of the Earth; that his glory may be knowne; a light for all Nations [or People.]

The Conclusion to the second Apologie to Baltasar Tilken, *vers.* 313.

313. I Entreat you all, that reade, and heare this, not to shut up [or harden] your hearts: looke upon the Time; and consider it seriously: doe but behold in what Time, we and our Fathers have lived: namely, in meere brawling, contention, and strife. What is the world (*viz.* Man) bettered, and amended by contention [by the letter-learned disputations, and controversies, about God, Christ, and the way of Worship?] Nothing at all; it is become more prophane, lewd, disdainfull, and scornfull.

314. He is growne onely worse and worse in his life, with the Manifestation of the Gospel; and by reason of the contentions [and different opinions] of men, one brother hath despised, persecuted, and hated another; what fruits have you now of the Gospel, which you should have [or manifest?] Must not the exceeding precious Name of God, be a cloake for the cunning mischiefe of men.

315. Be not the Moderne Titular Christians, so also Turkes, Jewes, and Heathens, all alike in life [and conversation?] What doth the Name of Christ availe you, when as you live as Heathens? Thinke yee that it is enough, that you know that Christ dyed for sinne, that you need onely flatter, and comfort your selves with Christs death; and hugge and embrace the false Man, that is onely proud, and a contender.

316. Cur

316. Cannot yee learne what will ſuddenly ſollow hereupon: (*viz.* this) that being you are all alike in life, and will; you ſhall alſo be accounted alike before God. And ſeeing that men doe ſeeke onely contentions, wrangling diſputes, and fightings; it muſt come to ſuch a confuſion in the Controverſie; that one People devoure another.

317. For God withdraweth his hand from the Nations; ſeeing that they will not ſuffer his Spirit to reprove them: and the Anger hath taken hold of its ſword, and deſire, and driveth mightily in the minds of men; that one People doe deſtroy, ruine, and devoure another: What our Fathers have brewed with revilings, and ſcoffings; that ſhall their children drinke out with ſwords, and fightings.

318. This God doth therefore permit, becauſe men doe uſe and abuſe his holy Name, for a pretext to ſweare [covenant, and make devout ſhewes in hypocriſie], and are onely ſelfe-willed in the knowledge of his Name, and will; and uſeth his Name onely to ſlander [and forge complaints, and accuſations againſt others] inſomuch, that one brother hath onely deſpiſed, and contemned another for the knowledge of his Name: whereas in his knowledge he ought to ſeeke his good in Love: and goe before him with an holy life.

319. What are the Titular Chriſtians now better then Turkes, and Heathens? When as now they live as Turkes, and worſe then Turkes, and Heathens: Where is the Chriſtian, and Evangelicall fruits?

320. Every one ſaith; It will be *Good: when this Evill [or grievance] is blowne over: but I declare unto you in true knowledge, that it ſhall not be Good, but onely worſe, and worſe: except that every one doth turne into himſelfe, and incline his heart, and minde, to Love, Concord, and Unity; elſe one People ſhall devoure another: and the Nations ſhall conſume, deſolate, and deſtroy themſelves: and there ſhall be ſuch a lewd, and wicked world, that they ſhall be unworthy to be called Men.

** We ſhall have an happy peacefull time; Our Priviledges & Liberties ſhall be ſetled, and all reformed, &c.*

321. This they ſhall doe to one another; and there ſhall be a generall mixture [and confuſion] of People in the ſtrife (*no party better then another) till the Anger of God doth fulfill, and ſatiate its enkindled fury; and the Nations bring themſelves into deepeſt deſtruction, and miſery. Then ſhalt thou ſee, and learne to know thy ſelfe, what thou haſt been in thy pride; when thou art naked; and ſhalt ſeeke the Lord in thy miſery; and ſee what evill thou haſt done to thy ſelfe.

** Note.*

322. Therefore my Loving Brethren; Seeke onely the *Pearle; all yee who have a minde to eſcape the Anger of God; doe not looke one upon the life of another; but upon his owne; for 'tis not ſaid any longer Diſpute; but either turne, or periſh.

** The experimẽtall indwelling knowledge of Chriſt, attained onely in the New-birth.*

323. The Time of disputing, and prating is out; yee can never come further with disputing; but with the Regeneration in the Spirit of Christ, you shall reach, and obtaine the Pearle; so that you shall never need dispute, and contend.

324. Let every one be in good earnest; and seeke himselfe in himselfe; and see what he is; and thinke with himselfe how he may seeke the good of his brother in Love: let him depart onely from covetousnesse, and pride, and be contented with food, and rayment, and set his trust upon God, who giveth raine, and blessing.

325. Wee take with us Nothing from this world; why doe wee wrangle and contend about that which is vaine, and foole away that which is everlasting: it must come to this passe, or in truth it shall yet be worse; and that People that will not ayme at this marke, must be wholly consumed, and devoured; sheweth the Spirit of Wonders.

Note.

326. This Loving Sirs, and Brethren in Christ, who reade, and use my Writings, I have imparted to you, upon consideration of my * Adversary; and exhort you as a Brother, and also my Adversary: that you would compare my Writings with the holy Scripture; but in the Scripture seeke nothing else, but the Fatherly Love-heart of Jesus Christ: then shall you well finde from what Spirit I have written.

* *D.* Balthasar Tilken.

327. But he that hath not a minde to doe this; let him let my Writings alone; for I have written nothing for him: I have writ them for my selfe, not minding how it should goe; know not also how it comes about, that they be so spread; and wonder as well as you at what the most High doth.

328. Marke it I pray; and become seeing; for the day dawneth; if you will learne to understand my Writings aright; then you shall be freed from all Contention; and learne to know your selves; yet the bare Letter is not able to doe it; but the living Spirit of Christ onely; the way is faithfully shewn you.

329. Now doe what you will, the harvest is at hand; that every one shall enjoy, what he hath gathered into his Barn: I speake from the bottome of my heart, in all seriousnesse, in my knowledge given to me of God: and commend me into your brotherly love in the Precious Name of Jesus Christ. 3 *July. A. D.* 1621.

330. Shout unto the Lord all Lands, and Praise him all People, for his Name goeth over all Mountaines, and Hills: He springeth up as a plant, and goeth forth in Wonders: Who will hinder this? *Hallelu-jah.*

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Böhme, Jakob

Mysterium Magnum.

Or

An Expoſition of the Firſt Book of *Moſes*
called

GENESIS.

concerning
The Manifeſtation
or *Revelation* of the Divine *Word* through the
Three Principles of the Divine *Eſſence*; alſo of the
Originall of the World and the Creation.

Wherein
The kingdome of Nature, *& The kingdome of* Grace,
are Expounded.

For the better underſtanding
Of the Old *and* New Teſtament,
and what Adam *and* Chriſt *are,*
alſo, *How Man ſhould conſider and may know himſelfe in the Light of Nature, what he is, and wherein his* Temporall, *and* Eternall Life, *Conſiſt*;
alſo, *wherein his* Eternall Bleſſednesſe, *and* Damnation, *Conſiſt.*

And is an Expoſition of the Eſſence of all Eſſences for the further Conſideration of the Lovers, in the Divine Gift.

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